

FIRST EXPLORERS
OF NORTH AMERICA



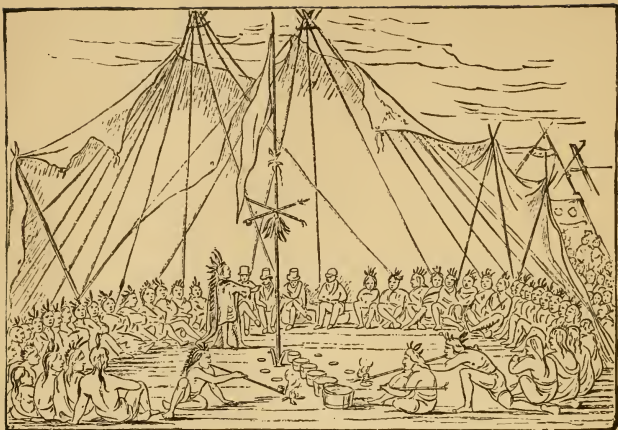
Class E 128

Book B 235

Copyright No. copy 2

COPYRIGHT DEPOSIT.





Council of Chiefs and Warriors.



A candidate for Medicine Man "Looking at the Sun."

FIRST EXPLORERS
OF
NORTH AMERICA;
OR
DISCOVERIES AND ADVENTURES IN
THE NEW WORLD.

BY
JOSEPH BANVARD, D. D.

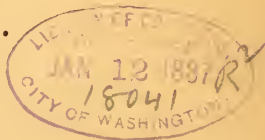
WITH AN INTRODUCTION

BY
G. T. DAY, D. D.

Chicago

The Interstate Publishing Company

Boston : 30 Franklin Street



Copy 2.

E 188

.B 235

copy 2

21

INTRODUCTION.

THIS volume deals with those adventures and adventurers that are connected with our own country. And the readers will easily perceive that they need not go far from home in order to find the points where strange and wonderful and heroic deeds have been done, and thrilling experiences have been shared. The men who were engaged in exploring and settling America, after its discovery by Columbus, often met difficulties, dangers and surprises equal to those which later adventurers have met while traversing the wildest portions of Asia and Africa; and they displayed a bravery amid hardships and perils which has been seldom equaled. To know what it cost to lay open this country to the knowledge of the world, and prepare the way for those who now turn the forests into fruitful fields and build cities where so lately stretched the wilderness,

will help to make us prize the homes where we now live amid peace and plenty. And the country will wear a fresh interest in our eyes when we have learned of the striking adventures connected with the portions of it with which we are perhaps every day brought in contact.

In this volume, the author has told the story of these early adventures and adventurers, in a way that can hardly fail to awaken a deep interest in the readers and add to their valuable knowledge.

G. T. D.

P R E F A C E.

AFTER the discovery of America, a number of years elapsed before any permanent settlements were formed, especially on the northern portion of the continent. During this interval, and also after colonies began to be planted, courageous and enterprising men made various explorations along its almost interminable coasts, and into its vast, unknown interior. In these excursions they had numerous interviews with the natives, to whom they were as strange, in their appearance, language, and manners, as the wild natives were to them. Sometimes this intercourse was friendly, at other times beligerent. It resulted in many adventures, both romantic and tragic, and also in many geographical discoveries.

To give an account of the more important of these adventures and discoveries is the object of the present volume. Chronological order has been observed, so far as it would not interfere with the continuous narrative respecting particular individuals.

Beginning with a brief account of Christopher Columbus, we have given the adventures of John and Sebastian Cabot, the discoverers of North America ; Cortereal, the kidnapper of the Labrador Indians ; Ponce de Leon, the romantic wanderer after the fountain of perpetual youth ; Verazzano, the Florentine adventurer ; Narvaez, the Floridian gold-seeker ; Cartier, the discoverer of the St. Lawrence ; De Soto, the proud cavalier, who discovered the Mississippi only to be buried beneath its waters ; Frobisher, who carried home cargoes of worthless stone, under the impression that it was gold ore ; John Davis, the bold navigator among the icebergs of the north ; Hore, with his man-eating crew ; Weymouth, and his conspirators ; Hudson, who first discovered the great artery of New York ; Champlain, the Canadian pioneer ; Marquette, the gentle missionary ; La Salle, the indomitable explorer of the Father of Waters ; and Father Hennepin, the discoverer of the Falls of St. Anthony.

From these accounts a correct opinion may be formed of the kind of experience which those underwent who first traversed the coast and explored the interior of this great continent.

LIST OF ILLUSTRATIONS.

I. FRONTISPIECE.	
II. ILLUSTRATED TITLE PAGE.	
III. NOVEL MODE OF BARTERING, .	43
IV. MAN-RIDING KING, ...	47
V. DE SOTO'S LANDING IN FLORIDA, . .	83
VI. FIRING OF DE SOTO'S CANNON, . . .	121
VII. DE SOTO OFFERING PRAYER FOR RAIN,	135
VIII. FROBISHER SEIZING AN INDIAN, . .	149
IX. THE STERN THIEF, ...	225
X. LA SALLE'S VOYAGE DOWN LAKE MICHIGAN,	265
XI. SHOOTING A BEAR AFTER GRAPES, .	268
XII. LA SALLE HUNTING OPOSSUMS, . . .	273
XIII. RAISING THE THREE CALUMETS, . .	278
XIV. INDIAN DANCE, ...	300
XV. INDIAN MODE OF KINDLING A FIRE, .	302
XVI. INDIAN WEAPONS, ...	325

CONTENTS.

CHAPTER I.

America unknown. — Columbus. — His Difficulties. — Discovers Cat Island. — Erroneous Conjecture. — Columbus's Second Voyage. — Third Voyage. — Discovers the Main Land. — John Cabot's Patent. — He discovers Labrador. — The Natives. — Productions. — He kidnaps Indians. — Sebastian Cabot. — Discovers a great River. — Extent of his Coasting. — Gaspar Cortereal. — Old Way to India. — New Way desired. — Cortereal's Object. — Reaches the Coast. — His Observations. — Turns Kidnapper. — Enthusiasm on his Return Home. — His Second Voyage. — Discovers Greenland. — His End. — Miguel Cortereal. — His Voyage. — Results. — Spanish Conquests. — Ponce de Leon. — Seeks for Gold. — Imprudent Chief. — Ponce's Promotion. — Effect of Imagination. — Welcome News. — Ponce enthusiastic. — Chimerical Voyage — Mysterious Fountain. — Accidental Discoveries. — One by Ponce. — Origin of "Florida." — Spanish Assumptions. — Ponce a Governor. — Loses Reputation. — Attempts a Landing. — His Reception by the Indians. — Defeat and Death..... 21

CHAPTER II.

Traffic in human Beings. — John de Verazzano. — Coasts North America. — A narrow Escape. — Fears and Friends. — Two Squaws discovered. — A Child stolen. — Verazzano's Discoveries. — Enters

Newport. — Block Island. — Suspicious Indians. — Fears overcome. — Two Kings. — Their Attire. — Effects of Prejudice against Yellow. — Mirrors rejected. — A novel Mode of Bartering. — Contemptuous Conduct. — Verazzano returns. — First Description of North America. — Claims of France. — Verazzano's Death..... 34

CHAPTER III.

Attempts at colonizing. — Failures. — Pamphilo de Narvaez. — Terrific Hurricane. — Sacrilegious Proceeding. — Narvaez seeks for Gold. — A Man-riding Chief. — An Accident. — A Town taken. — Ambush. — The Party diminished. — The Sea found. — Original Boat-building. — Perilous Coasting. — Boats scattered. — End of the Expedition. — Alvaro Nunez escapes. — Juan de Ortiz remains behind..... 45

CHAPTER IV.

James Cartier. — Island of Birds. — Effect of Musketry. — Effect of Presents. — Timid Damsels. — Miserable Livers. — Great Gulf discovered and explored. — Donnaconna. — Gives away two of his Children. — Frightful Stories. — Strange Mode of Warning. — The River. — Hochelega. — Native Hospitality. — Venerated Chief. — Meaning of "Montreal." — Dreadful Disease. — A deceptive Device. — Ceremonies and Vows. — Indian Remedy. — King stealing. — The Trap laid, and sprung. — Grief turned to Joy. — Kidnapped King introduced to Court. — Lord of Roberval. — Expedition of Hore. — Fat Birds. — Following the Natives. — Primitive Cooking. — Intense Sufferings. — Cannibalism. — The fatal Lot. — Starvation in the Midst of Plenty. — Welcome Arrival. — Piracy. — The two Kings..... 54

CHAPTER V.

Hernando de Soto. — His Bravery and Skill. — His Horsemanship before the Inca. — The Inca's Cruelty. — De Soto's Wealth. — His Appearance at Court. — Isabella de Bobadilla a Bride. — Return of

Nunez. — His exciting Reports. — Mode of conducting Expeditions of Discovery. — De Soto assumes all Expense. — Portuguese Volunteers. — Their Enthusiasm. — Andrew de Vasconcelos and Followers. — Grand Review. — Appearance of the Spaniards. — Armor of the Portuguese. — Second Review — Humiliating Contrast. — The Number of Adventurers. — Conversion of the Indians desired. — Priests and Monks..... 68

CHAPTER VI.

The Departure. — Canary Islands — Merriment. — The beautiful Leonora. — Arrival at Cuba. — Spanish Amusements. — An Officer cashiered. — An important Volunteer. — Juan de Anasco. — Goes in search of a Harbor. — His Adventures. — The Land. — First Battle. — Porcallo's Exploit. — An imposing Scene. — Inconveniences. — Guides desert. — Native Houses. — Revenge. — Exploring Parties. — Hear of a Spaniard. — Juan Ortiz. — A happy Meeting. — The cleft Stick. — Spanish Captives. — Their Tortures. — Female Kindness. — Juan's Sufferings. — A hot Bed. — Midnight Encounter in a Graveyard. — Juan doomed a Sacrifice. — Female Informer. — A Wife lost for Kindness' Sake..... 74

CHAPTER VII.

The Vessels return. — Urribarracaxi. — Treacherous Guides. — Treatment of the Dead. — An Indian Freak. — A sagacious Hound. — Its End. — A villanous Plot. — The Counterplot. — Deceitful Review. — Dreadful Conflict. — Warriors in the Water. — A second Plot. — A fearful Struggle. — A desperate Captive. — A narrow Escape. — Indians compelled to massacre. — Its Object. — A difficult March. — Power of the Bow. — Towns abandoned. — The Reason..... 91

CHAPTER VIII.

Exploring Parties. — Guide murdered. — Ocean found. — Traces of Narvaez. — Signals. — Anasco's Expedition. — Avoids the Natives. —

His Dangers. — Sufferings from Cold. — Suspense. — Acute Smelling. — A Breakfast Party. — Attacked and taken. — Plans for an Emergency. — Joyful Discovery. — Happy Meeting. — Captives liberated. — Different Routes. — Calderon's Courage. — Signals discovered. — A fat Chief. — His Concealment. — Capture. — Stratagem. — Escape. — Declarations of the Guard. — Superstition and Necromancy. — De Soto's Policy.....	104
--	-----

CHAPTER IX.

Winter Experience. — Golden Reports. — Effects of Cruelty. — Tree shot down. — Cannon left. — Cofaqui. — Peter's Alarm. — His Baptism. — Large Escort. — The Course lost. — The Army bewildered. — The Swine useful. — Anasco's Success. — Beautiful Squaw-Sachem. — Her Courtesy. — A Suicide. — The Princess captured. — Gold proves to be Copper. — Pearls. — Spanish Mail. — The Princess escapes. — Her Cruelty. — Gigantic Chief. — Battle of Mauvila. — Engagement of the Rearguard. — Results of the Battle. — A Night of Agony..	116
---	-----

CHAPTER X.

Ecclesiastical Losses. — Dry Mass. — Rumor of Ships. — De Soto's Change. — Battle at Night. — Moscoso cashiered. — Novel Bedding. — Fortified Town. — The Mississippi discovered. — Great Change. — Indian's Request. — Imposing Service. — Boats destroyed. — Death of De Soto. — His double Burial. — Moscoso his Successor. — Arrival in Mexico. — The Route. — The Time occupied. — The Termination. — Diminished Numbers. — The Policy and Influence of the Spaniards. — Bloodhounds. — Sunday the sailing Day.....	130
--	-----

CHAPTER XI

Our Plan. — Sir Martin Frobisher. — Queen. — Pinnacled Coast. — Dangers. — Men lost. — Discouragements resisted. — Beautiful Sight. —	
---	--

Straits discovered. — Mighty Deer. — Escape from Indians. — Visitors. — Boat's Crew captured. — Frobisher badly off. — Decoy Bell. — Man caught. — Tongue bitten. — Reports of Gold. — The black Stone. — Second Voyage. — Gold seeking. — Conflicts. — Suspicions of a cloven Foot. — Woman licks Wounds. — Lameness feigned. — Talking to a Picture. — Vessels loaded. — Meta incognito. — Third Voyage. — Dogs. — Whales. — A Whale run down. — Fresh Water from Icebergs. — The Dennis destroyed. — Sudden Changes. — Refining the Ore. — False Stories. — The Truth discovered. 143

CHAPTER XII.

Sir Francis Drake. — Visits California. — San Francisco. — Singular Conduct. — Imposing Visit. — Supposed Coronation. — Professing Allegiance. — The Californians. — Drake takes Possession. — Visits Florida. — St. Augustine. — A French Captive. — Spaniards flee. — Death of Powell. — The Town destroyed. — Drake visits Virginia. — Raleigh's Colony. — New Calamity. — The Colony disheartened. — Their Interpretation of Providence. — They are taken Home. — Governor Lane. — Tobacco introduced into England. 163

CHAPTER XIII.

Captain John Davis. — Great Roaring. — Its Cause. — Land of Desolation. — Band of Music. — Its Effect. — Friendly Alliance. — Bear Hunting. — Mistake about Dogs. — Davis's Discoveries. — Amusements. — Change in the Natives. — Ringleader taken. — Interesting Phenomenon. — Game. — Secret Attack. — Sun shines twenty-four Hours. — Fat Dogs. — Stag Hunt. — The Marquis de la Roche. — Sable Island Sufferers. — Captain George Weymouth. — Fresh Water from Icebergs. — Effect of Ice upon the Vessel. — Sailors appalled. — They mutiny — Weymouth yields. — He sails South. — Finds an Inlet. — Nain. — Great Storm. — His Return. — Bartholomew Gos-

nold. — Indians with a European Shallop. — Cape Cod discovered. — A perpetual Name. — Elizabeth Island. — A Colony. — Its End. — Its Ruins.	174
--	-----

CHAPTER XIV.

Dutch Enterprise. — Henry Hudson. — Arrives at Sandy Hook. — Horseshoe Harbor. — Soundings. — Coney Island. — Productions. — Visitors. — Indian Alliance. — Mr. Heckewelder. — Interesting Tra- dition. — The long House. — How it was shortened. — The Conduct of the Natives. — The Crew land. — What they saw. — Hudson sus- picious. — Unfortunate Adventure. — A gloomy Night. — A sad Spectacle. — The Burial. — Coleman's Point. — Precautionary Meas- ures. — More Visitors. — Indian Stratagem. — Indians captured. — One escapes. — Red Coats. — Discovers a great River. — Its Names. — Show of Love. — Want of Confidence.	194
--	-----

CHAPTER XV.

Suspicious Visitors. — Hudson's Progress. — The Highlands. — Thick Fog. — Effect of its Disappearance. — The two Captives again. — Catskill Mountains. — Loving People. — Cause of bad Luck. — Trade. — Hudson. — Shoals. — Adventures of the Mate. — Proof of Friendship. — Feeling the Way. — Hudson intoxicates the Indians. — Modest Wife. — Drunken Chief. — Effect upon the People. — Wam- pum. — The Chief recovers. — Thank Offering.	200
--	-----

CHAPTER XVI.

Effect of Ardent Spirits. — Heckewelder. — Singular Tradition. — Great Surprise. — Opinions concerning the Arrival of the first Ship. — Effect upon the Indians. — Preparation for its Reception. — Grand Dance. — Exciting Reports of the Runners. — Salutations ex- changed. — A Man in Red — How he is received. — He drinks, and
--

offers the Glass to the Indians. — Their Conduct. — One of them, after a Speech, drinks. — Its Effect. — His Assertions. — His Example followed. — General Intoxication. — Presents. — Their ridiculous Use of them. — The Whites considered Gods. — Story of the Bullock's Hide. — Indians outwitted. — Locality of this Scene. — Different Names of Manhattan Island..... 213

CHAPTER XVII.

Hudson's highest Point. — He descends. — Lands. — Trees. — The old Man again. — Disappointed Chief. — Fishing. — Newburgh. — Hard Metal. — A Boat Thief. — An Affray. — Effect of a Gun. — The two Captives again. — An Attack. — The Repulse. — Attack renewed. — Falcon. — Its Execution. — Both Parties retreat. — Appearance of Ore. — Sail along Manhattan. — The Half Moon at Sea. — Magic Change. — Different Rates of Travel. — The Time Hudson occupied in exploring the River. — Extent of the Country. — Population. — English Prohibition. — Crew mutinies. — Hudson returns 222

CHAPTER XVIII.

Rum and Gunpowder. — Samuel Champlain. — His Discovery. — French and Indian Allies. — A War Party. — The Five Nations. — Champlain passes up the St. Lawrence. — Lake St. Peter. — Sorelle River. — Indian Deception. — Dangerous Rapids. — Vessel sent back. — Vigilance. — Beautiful Country. — Superstitious Incantations. — Champlain's pretended Dream. — Its happy Effect. — Passage through Lake Champlain. — Transparent Water. — Unexpected Meeting. — Singular Message. — Morning Battle. — Novel Expedition. — Effect of Fire-arms. — Victorious Rejoicings. — Indian Practice after a Battle. — Tortures. — Champlain returns to France..... 233

CHAPTER XIX.

Rumors of a great River. — Opinions concerning it. — Reasons for visiting it — The exploring Party. — Wild Rice Indians. — Their Ad-

vice. — Alarming Stories. — Salt Bay. — No Salt — Beautiful Landscape. — A Cross discovered. — Village in Commotion. — The Portage. — Pleasant Sail. — Iron Mines. — The Mississippi Mode of Travelling. — Welcome Paths. — Romantic Cluster of Villages. — Their judicious Approach. — Friendly Reception. — Courteous Entertainment. — The Calumet. — Council. — Feast. — Escort. — Meaning of "Illinois." — Departure. — Looking out for a River. — Discover huge painted Monsters..... 241

CHAPTER XX.

Marquette discovers the Missouri. — Effect of its Waters upon the Mississippi. — Marquette's Opinions. — The Platte and Colorado. — The Ohio passed. — Spirit's Residence. — Ochres. — Reeds. — Interview with Indians. — Possess European Articles. — Warlike Movements allayed by the Calumet. — Interpreter discovered. — Arkansas Indians. — Escort of ten Canoes. — Distance of the Sea. — The Party in Danger. — The Peril escaped. — Reasons for returning. — Enter the Illinois. — A Chief invites Marquette to return. — Reach Chicago. — Time of Absence. — Marquette settles as a Missionary. — His Presentiment. — His rural Worship. — His Retirement. — His singular Decease..... 253

CHAPTER XXI.

La Salle. — His Opinions about China. — His Desire for Adventure. — His Patents. — His Company. — Builds a Vessel. — First Voyage. — Great Storm. — A Vow to St. Anthony. — False Rumors. — The Griffin lost. — Noise forbidden. — A Bear shot. — Effect of the Report. — Robbery. — False Friendship. — Case of Perplexity. — A Battle at Hand. — Effect of a Parley. — The Difficulty adjusted. — Want of Food. — Arrival of De Tonty. — La Salle lost. — Kills Opossums. — Finds the Company. — Disagreeable Voyage. — The welcome Buffalo. — Forsaken Village. — The Reason. — La Salle seizes

Corn. — New Year's Day. — Mass. — Hennepin exhorts the Men. —
The Effect. — Lake Peoria. — Meaning of the Name..... 261

CHAPTER XXII.

A Village. — Bold Approach. — La Salle's Policy. — Three Calumets. —
 Friendly Understanding. — Ceremonious Hospitality. — La Salle's
 Explanation. — Pay for Corn. — Sudden Change. — Effect of Slan-
 der. — More terrible Stories. — Deserters. — A Proposition. — Fort of
 the Broken Heart. — Ship-building. — Bold Resolution. — Troubles
 accumulate. — A constant Friend. — Change of Plan. — Tonty with
 the Illinois. — Alarming Report. — Tonty's Danger. — Sudden Re-
 treat. — Father de la Ribourde walks in the Wood. — Never re-
 turns. — His Death. — Painful Travelling. — Sieur de Boisrondet
 lost. — His Adventures. — Three great Captains..... 276

CHAPTER XXIII.

The Party. — Women and Children with them. — Employments of the
 Women. — Ice. — A Man lost. — Unnecessary Alarm. — Means of
 Defence. — Friendly Relations. — La Salle takes Possession. — In-
 dian King. — Native Royalty. — Permanent Dwellings. — A Canoe
 chased. — Numerous Natives. — Respect for the Calumet. — Natch-
 ez. — Escort. — Abandoned Village. — Horrid Spectacle. — Three
 Channels. — A Party explores each. — The Gulf of Mexico reached. —
 La Salle takes Possession of Louisiana. — Evidence of Possession. —
 He returns. — Ascent of the River difficult..... 287

CHAPTER XXIV.

Father Hennepin. — A Fleet of Canoes. — Hennepin interrupts it. — Is
 captured. — Crying Indians. — Prisoners doomed to die. — Hennepin's
 Course. — Captivity instead of Death. — Strength of the Natives —

Dance of the Reed. — Chief Aquipaguetin. — Makes a Feast. — Singular Conduct. — Indian Cunning. — Lake of Tears. — Captives in Suspense. — Mode of kindling a Fire. — Falls of St. Anthony. — Separation of the Captives. — Pace quickened by Fire. — The Chalice a supposed Spirit. — A comic Musician. — Hennepin adopted. — His Treatment. — Ridiculous Scene. — Indian Sweat. — The Compass. — The Pot and Lion. — Mode of learning the Language. — Putting Black to White. — Infant Baptism. — Infant dies. — Hennepin's consoling Reflections. 296

CHAPTER XXV.

Pierced Pine. — An Offering and Prayer to the Falls. — The Vow fulfilled. — Picard forgets his Powder. — A great Serpent. — Disturbance in Camp. — The Law of Hunting. — Hennepin goes to the Wisconsin. — His Disappointment. — Is reduced to great Straits. — Indian and Thorn. — Effect of Excitement. — Great Alarm. — A Drove of Stags. — Fire Spirits. — Sieur du Luth. — His Equipage. — Hennepin's pretended Relationship. — Digs up his Property. — His Discoveries. — The Party leave the Indians. — They fire a parting Salute. — Its Effect. — They steal a votive Offering. — Arrive at Mackinaw. — Hennepin's Description of Niagara Falls. — Columbus and the Birds. — Small Vessels. — Watchful Providence..... 321

CHAPTER I.

America unknown. — Columbus. — His Difficulties. — Discoveries. — Cat Island. — Erroneous Conjecture. — Columbus's Second Voyage. — Third Voyage. — Discovers the Main Land. — John Cabot's Patent. — He discovers Labrador. — The Natives. — Productions. — He kidnaps Indians. — Sebastian Cabot. — Discovers a great River. — Extent of his Coasting. — Gaspar Cortereal. — Old Way to India. — New Way desired. — Cortereal's Object. — Reaches the Coast. — His Observations. — Turns Kidnapper. — Enthusiasm on his Return Home. — His Second Voyage. — Discovers Greenland. — His End. — Miguel Cortereal. — His Voyage. — Results. — Spanish Conquests. — Ponce de Leon. — Seeks for Gold. — Imprudent Chief. — Ponce's Promotion. — Effect of Imagination. — Welcome News. — Ponce enthusiastic. — Chimerical Voyage. — Mysterious Fountain. — Accidental Discoveries. — One by Ponce. — Origin of "Florida." — Spanish Assumptions. — Ponce a Governor. — Loses Reputation. — Attempts a Landing. — His Reception by the Indians. — Defeat and Death.

PREVIOUS to the voyages of Christopher Columbus, the existence of the immense continent of America was unknown to the nations of the eastern hemisphere. Here was a territory of many thousands of miles in extent, containing the largest rivers, lakes, and mountains in the world, with numerous towns and villages, some of whose inhabitants, especially in the southern part of the continent, had made considerable progress towards civilization ;

and yet a knowledge of these facts was concealed from all the rest of the world. The ocean, which, by the art of navigation, is now converted into a highway of communication between the two continents, was then an impassable barrier. It is no easy task, at the present time, to conceive the difficulties which must have beset those who were the pioneers in the discovery of the different parts of this western world.

Columbus, a native of Genoa, in Italy, from the time he first projected a voyage for the purpose of discovering either a new continent, or a western passage to the East Indies, until he landed upon the new world, was surrounded by embarrassments sufficiently numerous and great to have totally discouraged any other than a man of indomitable perseverance. But he was not doomed to a disappointment. His unfaltering hope, his ceaseless industry, his patient self-denial, and his inflexibility of purpose, were all rewarded when, at midnight, on the 12th of October, old style, 1492, the cheering cry of "Land! land!" was heard from on board his vessel, which, for two months, had been tossed about upon the restless billows of an apparently shoreless ocean. The land proved to be Cat Island, sometimes called San Salvador, one of the Bahamas.

As Columbus had sailed under the auspices of Ferdinand and Isabella, of Spain, he took posses-

sion of the newly-discovered country in their name. After visiting various other islands, he returned to communicate the results of his voyage. The important intelligence was soon diffused, and every where elicited the spirit of inquiry and adventure. It was generally supposed that the lands which he had discovered were the western extremity of India. For this reason they were generally spoken of as the Indies. After this opinion was known to be erroneous, they were still designated the West Indies, which name they have always retained.

On the 25th of September, 1493, Columbus set sail from Cadiz on his second voyage, and on the 2d of November he discovered one of the Caribbee Islands, to which he gave the name of Dominico. After cruising several weeks among these islands, and establishing a colony, he returned without seeing the main land. This was reserved for his third voyage, when he had the honor to land on the coast of Paria, in South America. Columbus made one voyage more, but without effecting any additional important discoveries. He never saw North America!

Previous to his third voyage, Henry VII., King of England, was aroused to the importance of engaging in maritime adventure. He gave to John Cabot, a Venetian merchant, whose residence was in Bristol, a patent, authorizing him and his three sons,

or either of them, their heirs, or their deputies, to explore the eastern, western, or northern sea, at their own expense. They were to raise the royal banners of England over any castles, towns, cities, islands, or continents which they might discover, and rule over them as governors, subject to the crown of England. They also had guarantied to them the monopoly of the trade of the countries which they should discover, on condition that all their productions should be brought into the port of Bristol, where they were to be received free of duties, and also, that, when sold, one fifth of their net profits should be paid into the royal treasury.

Under this patent, Cabot set sail from England in May, 1497, in a vessel called the *Matthew*, and on June 24th, came in sight of land near the fifty-sixth degree of north latitude — probably the coast of Labrador, which afterwards was sometimes called Newfoundland. Thus the North American continent was discovered by a private commercial company, under the protection of the King of England, more than a year before the main land of South America was seen by Columbus. This original discovery established the right of England, above other European nations, to take possession of the newly-discovered lands on the North American continent. But justice demanded that previous to their occupancy by colonies, they should be purchased of the natives

for a fair equivalent. These natives were rude Indians. In an old document, which is said to be an extract taken out of the map of Sebastian Cabot, cut by Clement Adams, they are said to "wear beasts' skins, and have them in as great estimation as we have our finest garments. In their warres, they use bowes, arrowes, pikes, darts, wooden clubs, and slings. The soil is barren in some places, and yeeldeth little fruit, but it is full of white bears and stagges far greater than ours. It yeeldeth plenty of fish, and those very great as seales, and those which we commonly call salmons; there are soles, also, above a yard in length, but especially there is great abundance of that kind of fish which the savages call *baccalaos*." Hawks were seen as black as ravens, and partridges and eagles of a similar color. The fish called *baccalaos* were the cod, whose fishery at the present time furnishes employment to a large number of men.

Cabot induced some of the natives to come on board his vessel, three of whom he took to England. At first, they wore their own costume, and are said to have eaten raw flesh. They afterwards adopted English garments, and in the course of two years were so far Anglicized in appearance that they ceased to attract special attention.

After the decease of John Cabot, Sebastian, his son, went to Spain. By the Spanish king he was

sent to the coast of Brazil, where he had the honor of discovering the magnificent Rio de la Plata, or River of Plate. He subsequently returned to England, obtained another patent, and revisited Labrador, with a company of three hundred persons. He coasted as far south as Maryland, and as far north as the sixty-second degree of latitude, entering the straits and bay which have since been named after Hudson. He is said by some historians to have made a third voyage to America; but as no important particulars are given of his voyages to this country, except his discovery of the continent, we shall here part company with him.

The next adventurer who claims our attention is Gaspar Cortereal, a Portuguese, who, in the year 1500, visited Newfoundland.

The usual course to the rich, spice-producing countries of the East Indies, at that period, was by a tedious, dangerous, and expensive voyage round the Cape of Good Hope and through the Indian Ocean. It was a great desideratum to find some other passage which would be less tedious and costly. It had been by some conjectured that possibly a new route might be found by sailing in an opposite direction from the Cape of Good Hope, to the north-west. If the earth was round, why could they not reach the Indies by sailing to the north-west as well as the south-east? One object of Gaspar Cortereal was,

to discover this north-west passage to China and the Spice Islands. Having arrived at Newfoundland, he directed his course northward along the bleak and rocky coast, to which he gave the name of Labrador, which it still retains. He observed that portions of the country along which he sailed were covered with forests, the timber of which was well adapted for masts and spars of ships. The waters were full of fish. The inhabitants were robust and hardy, though poor. They were skilful in the use of the bow, were clothed in skins, and lived in caves. Cortereal managed to get fifty or more of them on board his vessel, whom he kidnapped, and afterwards sold as slaves! He sailed as far north as the fiftieth degree of latitude, when, in consequence of the severity of the cold, and the dangers arising from the icebergs which were floating around him, he concluded to postpone further operations till next year. He returned, and gave such a favorable account of his voyage, and expressed such sanguine hopes of discovering the long-looked-for north-west passage, that the court caught his enthusiasm, and authorized him to make another voyage, with two vessels under his command. He did so. The voyage proceeded favorably till they reached a coast to which they gave the name of *Terra Verde*, (Greenland;) not the country which is now called Greenland, but some part of the coast which they

had visited before, but which probably appeared to them more verdant than on their former voyage. Here a violent storm arose, which separated the two vessels. The one which contained Cortereal was never seen again. It is said by some that he was slain in a conflict with the natives, whom he was endeavoring to kidnap. If so, he received no more than was his due. The practice of the early voyagers to this country of kidnapping the free sons of the forest, and reducing them to slavery in a foreign land, cannot be too strongly denounced.

Gaspar Cortereal had a younger brother, whose name was Miguel. Being deeply afflicted at the long absence of his brother, he went, with the permission of the king, in search of him. He had three vessels. When they arrived near the coast of North America, they each took a separate course, with orders to meet at a designated place of rendezvous by the 20th of August. Two of them kept the appointment, but Miguel did not. He was never heard from after parting with his companions. A third brother still remained, who would have gone in pursuit of the other two if he had not received a prohibition from the king. Since these unfortunate voyages, the Portuguese have made no attempt to form a settlement on any part of the coast, though they were among the first who engaged in the Newfoundland fishery, and carried it on upon an extensive scale.

After this, the attention of adventurers was drawn to the southerly part of the coast. The Spaniards had already commenced their successful career of conquest in the gold-producing countries of South America. This not only whetted the appetite of the nation for similar conquests elsewhere, but also trained up a band of hardy, adventurous soldiery, to whom nothing was more attractive than a field for new discoveries, where, with their Toledo blades and noble steeds, they might carve out a fortune for themselves. Among these was Juan Ponce de Leon, a renowned cavalier, who had served with much distinction under Columbus. Having been informed by the natives of one of the West India Islands that Porto Rico, an island lying east of Hayti, abounded in gold, he could not resist the temptation to make it a visit. After successfully effecting a landing, and being well received by its inhabitants, he made inquiries for the precious metal. The cacique, or chief, led him all over the island, and pointed out to him the different localities where the treasure could be found. After subjugating the natives, Ponce de Leon established a colony, and, as a reward for his discovery and services, was appointed governor of the island. Although he obtained some gold, his expectations of great wealth were not destined here to be realized. He found it difficult to compel the natives to work as slaves. Insur-

rections broke out among them, and many Spaniards were slain.

Individuals who possess a vivid imagination and a spirit of romantic adventure can be easily excited by the most visionary projects. Sometimes, the more unreal and improbable these objects are, the higher will be the enthusiasm they awaken. So infatuated do their votaries become, that repeated disappointments fail of effecting a cure. No sooner had the golden bubble of Porto Rico burst before the enraptured eye of Ponce de Leon, than he became almost wild with excitement at the extremely gratifying intelligence, that on one of the Bahama Islands was a remarkable fountain, which possessed the marvellous property of renewing the youth of all those who bathed in its magic waters. However aged, wrinkled, and infirm they might be, let them but plunge into this mysterious laver of nature, and by its wonderful influence they would be restored to all the vigor and beauty of youth. To discover this fountain, and enjoy the benefit of its renovating power, was henceforth the great object of Ponce de Leon's pursuit. He embarked on this chimerical voyage with three vessels, and spent many months in sailing along the coasts, and winding, oftentimes in great peril, among the rocks and shoals of the Bahamas. He made frequent landings, and every stream, lake, or pool, whether clear or muddy,

whether having a surface like a polished mirror, or carpeted with a rich green scum, he plunged into, with the hope of rising a renovated, *young* man. But instead of finding, by these ablutions, that his gray hairs resumed their former color, that his wrinkles were reduced in number or in depth, and that the infirmities of years were giving place to the elasticity of his earlier days, his experience was directly the opposite. Indeed, it is said of him, that, instead of a second youth, he arrived at a second childhood, and never developed either the same intellectual or bodily vigor after, as he did before he entered upon this delusive search. Still, this voyage was not altogether useless. As the alchemists, in their efforts to find out the philosopher's stone, which would convert whatever it touched into gold, and the elixir of life, whose potent virtues would render all who drank it invulnerable to death, actually, though undesignedly, stumbled upon important discoveries, so Ponce de Leon, though he failed to find the fabled fountain of Bimini, reached another valuable result. Whilst beating about among the islands for the object of his search, he came in sight of land, which stretched away to a greater distance than any he had hitherto seen. As he approached it, he found it covered with immense forests, gayly decorated with a profusion of the most showy flowers, on which account,

or because the day of this discovery was March 27th, (Easter Sunday,) called by the Spaniards Pascua Florida, or Flowery Easter, he named this new territory *Florida*. He found great difficulty in coasting along its shores, in consequence of the strong currents produced by the Gulf Stream, and also on account of the dangerous coral reefs which stretched away at different points, many parts of which were the more perilous by being concealed beneath the surface of the ocean. For a number of years, it was supposed that Florida was an island. But when the Spaniards were convinced that it was a part of the main land, they based upon this discovery of Ponce de Leon their claim to the whole North American continent. For a long time, the name Florida was given not merely to the southern peninsula, but to a vast territory whose limits to the north and west were unknown. Ponce returned to Spain, where he received the appointment of governor and commander-in-chief of Florida. Before he could enter upon the duties of his new office, he was obliged to take the field in order to suppress an insurrection of the Caribbee Indians in Porto Rico. In this campaign he was unfortunate, and lost much of his former military reputation. He therefore gladly availed himself of an opportunity to regain, in another field, what he had lost here. His appointment to the government of

Florida was accompanied with the condition that he should colonize it. After his disasters in Porto Rico, he fitted out two vessels, and departed to Florida with his colony. In his attempt to land, he was met by bands of incensed Indians. They were determined to prevent the invaders from establishing themselves upon their soil. They attacked them with great fury. The Spaniards were defeated, and were driven precipitately to their boats, leaving behind them many slain. The governor himself received a wound which entirely disqualified him for the further prosecution of the enterprise. He reluctantly abandoned the object, and returned to Cuba to die.

CHAPTER II.

Traffic in human Beings. — John de Verazzano. — Coasts North America. — A narrow Escape. — Fears and Friends. — Two Squaws discovered. — A Child stolen. — Verazzano's Discoveries. — Enters Newport. — Block Island. — Suspicious Indians. — Fears overcome. — Two Kings. — Their Attire. — Effects of Prejudice against Yellow. — Mirrors rejected. — A novel Mode of Bartering. — Contemptuous Conduct. — Verazzano returns. — First Description of North America. — Claims of France. — Verazzano's Death.

AFTER the disastrous termination of Ponce de Leon's expedition, several other voyages were made by Spaniards to Florida, and along the northern boundaries of the Gulf of Mexico. The object of some of these visits was to kidnap Indians and reduce them to slavery in the West Indies. Human beings had already begun to be a very marketable commodity. It is a humiliating fact that the first trade established on our coast was a traffic in men. If they could not be bought, they were stolen and borne away to foreign markets.

Before the Spaniards had succeeded in establishing a colony upon the southern part of our continent, the French had become engaged in maritime adventures along the coast.

John de Verazzano, of Florence, under the pat-

ronage of Francis I., King of France, set sail from a rocky island, near Madeira, January 17th, 1524, on a voyage of discovery. He took with him fifty men, provisions for eight months, arms, munitions of war, and articles with which to traffic with the natives. On the 24th of February, they encountered a severe gale, but without receiving any material damage. In about fifty days from the time they started, having sailed west, they came within sight of the continent, which Verazzano says was a new country, which had never before been seen by any one either in ancient or modern times. Following the southerly direction of the coast, he sailed fifty leagues without finding a harbor. He then changed his course towards the north. Some portions of the coast were low and sandy; others were covered with forests of palm, laurel, cypress, and other species of trees, which rendered the air fragrant to a great distance. The arrival of this mysterious stranger attracted the attention of the natives, who flocked to the shores, and expressed by cries and gestures their astonishment and delight. Numerous fires were seen burning on land. Verazzano anchored on the coast, and sent the boat, with twenty-five men, to open a trade with the natives, and ascertain their disposition. As the surf was rolling strongly to the shore, the men found it impossible to land with safety. A courageous young

sailor, who was a good swimmer, seized some little bells, looking-glasses, and other cheap articles, and leaped into the water for the purpose of swimming ashore. The natives watched him with deep interest. When he came near, he threw to them the articles which he had brought as a gift of friendship, and then attempted to regain the boat; but the waves rolled in so powerfully as to dash him upon the sand with such force that he fainted and lay as if dead. The Indians, seeing his condition, ran to him, seized him by the head, legs, and arms, and carried him off from the water. When the young man opened his eyes and found himself in the hands of these savages, who were believed to be cannibals, he shrieked loudly for help. He supposed that his doom was sealed, and that he would soon be roasting over one of their fires, which were burning near. They endeavored to pacify him, as well as they were able, by the assurance that no harm was intended. They took him to the foot of a small hill, and then removing from him his wet clothes, expressed the greatest admiration at the whiteness of his skin. His companions in the boat, seeing him naked, near a fire, concluded that the natives were about to make a meal of him. Yet they saw no way to effect his deliverance. When the half-drowned Frenchman had recovered his strength, he exhibited, by signs, his desire to return

to the boat. The suspected cannibals, instead of objecting, embraced him with much apparent affection, and then accompanied him to the shore. In order to convince him of their entire friendliness, they withdrew at a considerable distance from him, leaving him to enter the water without fear of molestation. Taking their position upon a little elevation of land, they watched him till he regained his waiting companions, who received him almost as one risen from the dead.

After sailing about fifty leagues farther north, Verazzano says he came to "another land, which appeared very beautiful and full of the largest forests." The boat was again sent on shore with twenty men. They penetrated into the country about six miles. The people fled from them in fear. By a careful search, they discovered, concealed in the high grass, an old woman, heavily laden. She bore upon her shoulders two infants, and behind her neck a little boy eight years old. In her company was a young squaw about eighteen years of age. When the Frenchmen approached them, they shrieked aloud, and made significant gestures to the men who had retreated to the woods. To allay their fears, the visitors offered them provisions, which the old woman gratefully received, but the younger one spurned it from her. Every thing which they offered this young and beautiful

damsel of the forest she disdainfully threw upon the ground. She was too high spirited to allow herself to be placed under any obligations to these pale-faced strangers. They ought to have treated these two unprotected, helpless females with kindness, and then suffered them to depart. But instead of this, these chivalrous Frenchmen cruelly stole from the old woman the boy that was under her care, and then tried to carry off the girl. But she screamed so loud, and resisted so violently, that they saw it would be impossible to get her through the woods to the boat. They had to content themselves with the little child, whom they carried off, with the intention of taking to France.

Verazzano continued to follow the coast in a northerly direction. Being, of course, entirely ignorant of the character of the coast, or the locality of danger, as a prudential arrangement he sailed only by day, anchoring, as best he could, at night. It is said by several authors that Verazzano discovered Hudson River prior to Hudson himself. This opinion is based upon a passage in Verazzano's letter to Francis, the French king. That our readers may have the means of judging for themselves, we will quote this important statement from Verazzano's letter, as given in the New York Historical Collection, New Series, vol. i.

“After proceeding one hundred leagues, we found

a very pleasant situation among some steep hills, through which a very large river, deep at its mouth, forced its way to the sea. From the sea to the estuary of the river any ship heavily laden might pass, with the help of the tide, which rises eight feet. But as we were riding at anchor in a good berth, we would not venture up in our vessel without a knowledge of the mouth; therefore we took the boat, and entering the river, we found the country on its banks well peopled, the inhabitants not differing much from the others, being dressed out with the feathers of birds of various colors. They came towards us with evident delight, raising loud shouts of admiration, and showing us where we could most securely land with our boat. We passed up this river about half a league, when we found it formed a most beautiful lake, three leagues in circuit, upon which there were rowing thirty or more of their small boats, from one shore to the other, filled with multitudes who came to see us. . . . The hills showed many indications of minerals. Weighing anchor, we sailed fifty leagues towards the east, as the coast stretched in that direction, and always in sight of it; at length, we discovered an island of triangular form, about ten leagues from the main land, in size about equal to the island of Rhodes, having many hills covered with trees, and well peopled, judging from the great number of fires

which we saw all around its shores. . . . We did not land there, as the weather was unfavorable, but proceeded to another place fifteen leagues distant from the island, where we found an excellent harbor. . . . This region is situated in the parallel of Rome, being $41^{\circ} 40'$ of north latitude, but much colder from accidental circumstances, and not from nature, as I shall hereafter explain to your majesty, and confine myself at present to the description of its local situation. It looks towards the south, on which side the harbor is half a league broad ; afterwards, upon entering it, the extent between the coast and north is twelve leagues, and then enlarging itself, it forms a very large bay, twenty leagues in circumference, in which are five small islands of great fertility and beauty, covered with large and lofty trees. Among these islands any fleet, however large, might ride safely, without fear of tempests or dangers. Turning towards the south, at the entrance of the harbor, on both sides, there are very pleasant hills, and many streams of clear water, which flow down to the sea."

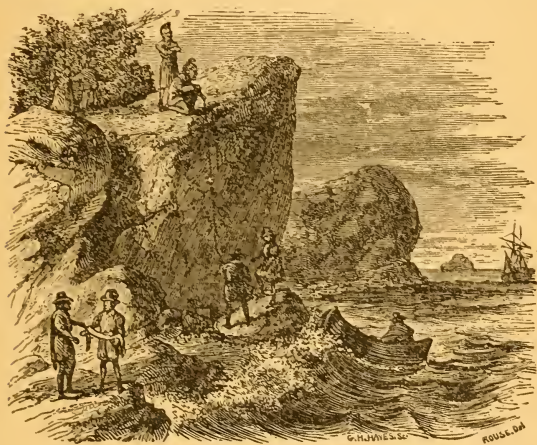
It is upon this indefinite and unsatisfactory description of Verazzano, unaccompanied by any chart from him, that some authors have asserted that he refers to Hudson River and the Bay of New York. Others deny this, and maintain that his description will not apply there. After a careful examination

of the subject, Yates and Moulton, in their History of New York, say, "We believe that, although Verazzano may have touched at Sandy Hook, coasted Long Island, and visited one of our former islands in its north-eastern vicinity, and in the latitude mentioned by him, yet he never entered our bay or river, (Hudson.) It appears to us that this description may apply with tolerable precision to Newport, in Rhode Island. There are the small islands, the gulf, the safe mooring for a navy, the outlets to the sea of many rivers, whether we include those of Taunton, Lees, Coles, Palmers, and Seakonk or Pawtucket, emptying into the gulf or sea, or the east passage and other outlets to the ocean." The island of triangular form, resembling the Island of Rhodes, is believed to be Block Island, situated near the eastern extremity of Long Island, and south of Rhode Island.

At the place which Verazzano mentions as being fifteen leagues distant from the island, he was met by twenty canoes, full of people, who rowed around the ship, uttering exclamations of astonishment. Being fearful of these strange visitors, the Indians kept at a safe distance. They seem to have been suspicious of the Frenchmen's kidnapping propensities. At first they would not come nearer than within fifty paces; but afterwards, by the show of presents and signs of friendship from the vessel, they approached.

sufficiently close to catch the articles, such as bells, mirrors, and other toys, which were thrown to them, with which they were greatly pleased. They afterwards came on board without fear. Among them were "two kings, more beautiful in form and stature than can possibly be described." They were clothed with deer skins, handsomely embroidered with damask figures. Their heads were uncovered. Their long, straight, dark hair was tied back with various knots. Their necks were ornamented with a large chain, containing many different colored stones. These were the best looking tribe that Verazzano saw on the coast. Their faces were narrow, their eyes black and piercing, and yet the general expression of their features was mild and pleasant. The women, though but partially dressed, were more ornamented than the men. Copper was more highly esteemed among them than gold. As yellow is a color which they especially dislike, they set but little value on gold. They are particularly pleased with red and azure. Of the presents which they received from the French, they were the most gratified with bells, azure crystals, and jewels to suspend in their ears or hang around their necks. It is somewhat singular that they had no desire for looking-glasses. They did not even keep them when given to them. They looked into them, smiled, and then returned them. They were hospitable and generous, giving away any articles they possessed.

On the 5th of May, 1524, Verazzano bade these friendly natives adieu, and, directing his course by the coast, he sailed a hundred and fifty leagues. He observed that the land rose higher, and apparently contained minerals. The people whom he met were far more rude and savage than those he last left. He went ashore and examined their



Novel Mode of Bartering.

dwellings, and found that they lived upon fish, fruits, and roots. He could hold no satisfactory communication with them. When the French wished to trade with them, so timid were these Indians that they came to the cliffs, near the ocean, and then lowered down by a cord whatever articles they had to barter. The Frenchmen below would untie

them, and in their place fasten the articles which they exchanged in their stead ; the Indians at the same time crying out for them to come no nearer, and demanding that the exchanges should be instantly made. They would receive nothing but knives, fishhooks, and sharpened steel. No attention was paid to signs of friendship or courtesy ; and when the French departed from the shore, the savages, by certain significant gestures, exhibited towards them the greatest contempt. They attempted to prevent their landing ; but when they found this impossible, after pouring into them a shower of arrows, they fled to the woods, uttering loud and horrible cries. After sailing along these shores for the distance of seven hundred leagues, and collecting all the information he could, Verazzano returned to France and made his report to the king. This report is the earliest description of the coast of North America now known to be in existence. His discoveries gave France a claim to large portions of the new world. He had actually sailed along the whole coast of the United States, and a considerable portion of British America.

It is generally supposed that Verazzano made a second voyage, when he came to an untimely end. He is said to have been seized by the savages, killed, and eaten. This, however, is not certain.

CHAPTER III.

Attempts at colonizing. — Failures. — Pamphilo de Narvaez. — Terrific Hurricane. — Sacrilegious Proceeding. — Narvaez seeks for Gold. — A Man-riding Chief. — An Accident. — A Town taken. — Ambush. — The Party diminished. — The Sea found. — Original Boat-building. — Perilous Coasting. — Boats scattered. — End of the Expedition. — Alvaro Nunez escapes. — Juan de Ortiz remains behind.

AFTER the discovery of Florida by Ponce de Leon, in addition to the French, various Spanish adventurers made it a visit, and coasted many miles along its shores, obtaining some idea of the size of the immense continent to which it belonged. There were those, also, who desired to make explorations in the interior, with the hope of finding it as productive in gold and precious stones as they had discovered South America to be. Among these was Pamphilo de Narvaez, who, in June, 1527, embarked at St. Lucas, with five vessels and six hundred men. Whilst stopping at Dominica, one of the West India Islands, he experienced one of those terrific hurricanes common in that climate. The walls and houses of the city were blown down; trees were torn up by the roots; the sea was in violent commotion; the lives of men were destroyed; the vessels were tossed about like chips

upon the water ; and when the storm abated it was found that the vessel of Alvaro Nunez, the secretary and treasurer of the expedition, was entirely destroyed. Some of the men here abandoned the enterprise, so that the six hundred followers of Pamphilo were reduced to four hundred. They remained here till spring, when they set sail for Florida, the land of promise, which they reached on the 12th of April. They soon landed, and pushed into the interior. They discovered a number of chests, containing the bodies of the dead, which Narvaez conjectured were in some way connected with idolatry. He therefore ordered these cases and their contents to be consumed to ashes — a proceeding which was directly adapted to excite the abhorrence of the natives, and induce them to treat with hostility those who could in this manner abuse, without any just cause, the remains of the dead. The eyes of the Spaniards were especially attracted by certain golden ornaments worn by the Indians ; they earnestly inquired where this metal could be found. The wily savages, to get rid of their unwelcome invaders, told them that the precious metal abounded in the interior of the country, at a place called Apalachee. Narvaez, though opposed by some of his officers, determined to set out at once in pursuit of the gold region. Taking with him three hundred men, of whom forty were mounted

upon horses, each having two pounds of biscuit and half a pound of pork, he commenced his march. After a dreary journey, accompanied with heat, hunger, and fatigue, of fifteen days, without seeing any habitation or any human being, they finally met a cacique, being carried in state upon an Indian's back, and clothed in an ornamented deer's skin. He was



Man-riding King.

attended by many of his tribe, some of whom seemed to be a band of musicians, for they marched before him playing upon pipes, made of reeds. They inquired of this man-riding chief concerning Apalachee, and learnt that it was a territory with which he was at war. Having obtained guides, Pamphilo de Narvaez proceeded on his way, and

came to a river whose current was so rapid that, in attempting to cross it on horseback, John Velasquez, a fearless rider, was lost, with his noble charger. They obtained the body of the drowned animal, which furnished them with the most acceptable meal they had eaten for many days. The rest of the company passed over in boats and rafts. After a tedious march through a low, flat country of sand, marshes, and forests, encumbered with prostrate trees, they, on the 25th of June, reached the much-desired town of Apalachee, supposed to have been near the Bay of Pensacola. Here they expected to find not only an abundance of good living, but also plenty of gold. The town consisted of forty low wigwams, well protected by woods and morasses. Some of the horsemen rode into it, but found no one at home but the women and children. They discovered quantities of grain, deer skins, mantles, female head-dresses, and stones for grinding corn. When the Indians returned, they were amazed to see white men on huge animals riding around among their quiet dwellings. Not liking their appearance, they sent some arrows among them, which killed one of the Spanish horse. They were charged upon by the Spaniards, and retreated to the woods. They appealed to the invaders to deliver up their wives and children. Their request was granted. But the Spaniards, having obtained possession of

their chief, refused to surrender him. This so enraged them that they made several attempts to set the town on fire and burn the enemy out. They also concealed themselves in the neighboring morass and woods, and galled the Spaniards with their arrows at every opportunity. As Narvaez found the land poor and destitute of the expected gold, and being told by the captive chief that the province of Aute, now known as the Bay of St. Mark, possessed an abundance of provisions, for which his company were suffering, he directed his course thither. On his way, whilst passing, with difficulty, through a lagoon, or morass, with the water breast high, they were suddenly beset by an invisible foe. Arrows were poured upon them like a storm of hail. The attack could not be returned until the swamp was crossed, and even then the cavalry could not be brought to act. They were obliged to dismount and pursue the enemy on foot. In this manner they were incessantly annoyed for eight days. Every morass or piece of woods they passed seemed to be instinct with life — an ever-vigilant enemy was hovering around their path, and sending the shafts of death among their ranks. At Aute they found plenty of maize. When they reached there, they were in a bad condition. All their sanguine hopes were blasted. Nearly one third of their number had died, whilst more than a third were on the sick

list. The prospect was, that if they continued their march much longer, they would all perish through disease or from the attacks of the Indians. They were now anxious to find the sea. A party sent out for discoveries found a small river, which appeared to open into a broad bay. It was now a painful question, What shall be done? They were a helpless band of disheartened adventurers, with disease, hostile Indians, and death behind them, and the broad sea before them. No vessels were at hand, and none were expected. The only recourse left them was the construction of boats on the spot to carry them away. Here almost insurmountable difficulties met them. They were not acquainted with ship-building, neither had they any appropriate tools or materials with which to work. But as this course furnished them their only gleam of hope, they went to work with the energy of despair. Necessity, the author of many ingenious contrivances, came to their aid. A large bellows was constructed out of wooden pipes (probably the joints of some bamboo canes) and the skins of beasts. Their stirrups, spurs, cross-bars, and any other iron implements which they might no longer want, were wrought into hatchets, nails, and saws. The fibrous part of the palm-tree furnished oakum, and when mixed with hair, made ropes for rigging. The sap or turpentine of the pine-tree answered very well

for tar. To construct sails, they robbed themselves of their shirts, cut them open, and then sewed them together. With such hearty good will did they work, that between the 4th of August and the 22d of December they completed five boats, each sufficiently large to accommodate, though very inconveniently, forty or fifty persons. When they were all embarked, only a few inches of the boats were above water. None but men on the verge of despair would have ventured to sea in this hazardous manner. After sailing in this crowded condition some six or seven days, they came to an island where they found several canoes, which they attached to their boats, and in which they towed some of their party. They sailed on for a whole month without finding a harbor. Their water gave out, their victuals were scarce, and death stared them in the face. Some of them, impelled by extreme thirst, drank the water of the ocean, and soon after died. They at last reached a harbor, where was an Indian town. Here they were hospitably received. Finding water by the door of each hut, they drank as they never did before. The Indians provided them with baked fish, which furnished a very acceptable meal. So kindly were they treated, that they resolved to tarry with them till the morning, and have a good night's rest on terra firma. They were again disappointed. At midnight, these Indians were attacked by a hos

tile tribe, and fled, leaving the Spaniards to defend themselves alone. Narvaez and almost all his men were wounded before the enemy were repulsed. They were glad to hasten from such belligerent neighbors. They soon after discovered another populous harbor, and managed to create a quarrel which obliged them to make a hasty retreat. They were again reduced to a forlorn condition. Their provisions were almost gone, and the boats found it difficult to sail in company. Alvaro Nunez asked of Narvaez what should be done. "Every man must look out for himself," was the answer; and soon after he was out of sight, never to be seen again. Thus fatally terminated the expedition of Pamphilo de Narvaez after Floridian gold.

Some of the Spaniards, after they were abandoned by Narvaez, their leader, were seized by the Indians and reduced to servitude. Among these were Juan de Ortiz and Alvaro Nunez. They were also compelled to practise as physicians. In vain did they plead ignorance of the art. Their captors would not believe them. To satisfy them, the Spaniards breathed upon their patients and pronounced over them some Spanish words, which the ignorant and superstitious savages believed were of great efficacy; for from that moment the patients declared that they experienced very great relief.

Alvaro managed to escape and penetrate into the

interior. He carried with him marine plants and shells, which he exchanged with the inland tribes. With his exchanges he returned to the coast, and traded them off to the natives there. In this manner he spent several years as a pedler between the tribes on the coast and those who were inland. As these tribes were at war, they would not trade directly with each other, but they were very glad to have a neutral communication opened between them. During this time Alvaro was gathering information so as to know what course to pursue in order to reach Mexico. After obtaining sufficient knowledge to start, he slipped away and directed his course to the west. He crossed the Mississippi; reached the confines of Texas; pressed on towards Mexico; struggled through swamps; wandered, faint and weary, through deserts and over mountains; fled from some tribes, was captured by others; now working as a slave, and then practising as a physician, he finally, after incredible hardships and adventures, some tragic and others romantic, arrived at Compostella, a Spanish settlement in Mexico, about fifty miles from the Pacific Ocean, where he was received with kind hospitality. He was accompanied in these long and tedious rambles, across an uncivilized continent, from the Atlantic to the Pacific, by two or three Spanish comrades. Juan de Ortiz was left behind.

CHAPTER IV.

James Cartier. — Island of Birds. — Effect of Musketry. — Effect of Presents. — Timid Damsels. — Miserable Livers. — Great Gulf discovered. — And Explored. — Donnaconna. — Gives away two of his Children. — Frightful Stories. — Strange Mode of Warning. — The River. — Hochelega. — Native Hospitality. — Venerated Chief. — Meaning of Montreal. — Dreadful Disease. — A deceptive Device. — Ceremonies and Vows. — Indian Remedy. — King stealing. — The Trap laid, and sprung. — Grief turned to Joy. — Kidnapped King introduced to Court. — Lord of Roberval. — Expedition of Hore. — Fat Birds. — Following the Natives. — Primitive Cooking. — Intense Sufferings. — Cannibalism. — The fatal Lot. — Starvation in the Midst of Plenty. — Welcome Arrival. — Piracy. — The two Kings.

IN the year 1506, one Jean Denys sailed from Honfleur, a seaport at the mouth of the Seine in France, to Newfoundland. He explored and drew a map of the Gulf of St. Lawrence and the adjacent coasts. In 1538, Thomas Aubert sailed from Dieppe, in France, to Newfoundland, passed up the St. Lawrence, kidnapped some of the natives, and took them to Paris.

In the course of a few years, he was followed by James Cartier, a bold mariner of St. Malo. He set sail from France, April 20th, 1534, and came in sight of Cape Bonavista on the 10th of May. Though it

was thus late in the season, the large masses of ice which were floating around him rendered his condition somewhat dangerous. He put into a harbor, which he named St. Catharine, and remained ten days. Then pushing to the north, his attention was arrested by an island which was covered by a prodigious number of birds. As seen from the sea, so numerous were they, and standing so close together they appeared like crops of grain. He says there were enough there to have loaded the whole navy of France, without any perceptible diminution of their number. It was appropriately called the *Islana of Birds*. He describes Newfoundland as entirely destitute of *land*, saying there was not enough to have loaded a cart. It was nothing but rock and sand. The natives were tall, strong, and fierce. Five canoes of them surrounded a French boat which had been sent on shore, and with dancings and loud shouts gave it a savage welcome. The Frenchmen were not particularly pleased with these uncouth demonstrations, nor with the large numbers that began to assemble; they therefore discharged some of their guns, when immediately the savages all started off upon a run, as if the report of the guns had been the signal for a general stampede. The next day they appeared again in nine canoes, and timidly showed skins, with which they appeared desirous to open a trade. The French exhibited

signs of friendship, and soon secured their confidence. When the knives and trinkets of the French were shown them, they began to dance with great energy, accompanying their motions with loud shouts of joy, which might have been heard far out upon the water. So anxious were they to possess these coveted objects, that they not only gave all the skins which they had brought for purposes of traffic, but even took off those which they wore as garments, and exchanged them with their visitors, and then returned to the shore naked to obtain more.

At another place on the coast they were visited by forty boats, containing about two hundred men, women, and children. The Indian damsels were at first concealed in a grove on shore; but when the French began to distribute their toys, and gave some to two or three of these girls, the others were quickly enticed from their hiding-places to receive their share. Cartier describes them as the most miserable mortals he ever beheld. They were scantily clothed with worthless skins, lived on berries and fish, and slept under their boats, which at night they drew to the shore and turned upside down. After sailing along the irregular northern coast of Newfoundland, he doubled the northern cape, steered south, and was the first to pass through the Straits of Belleisle, which, until that time, had been taken for a bay.

He returned to France, and was soon fitted for another voyage to the same coast. On this second voyage he saw a large gulf, which, as he passed it on the day of St. Lawrence, he called the Gulf of St. Lawrence. Having been informed by the Indians that it was the outlet of a large river, he sailed into it, and found it gradually diminishing in width until it was indeed only a river. He passed up it, till he reached the Island which is now called Orleans. He was here visited by Donnaconna, the ruler of this region, with about five hundred of his subjects, of all ages and sexes. Donnaconna made a long speech, in a language not one word of which the French understood, but which, from his tones of voice and general appearance, they interpreted as of a friendly nature, at the close of which his whole party gave "three tremendous howls, as another sign of welcome." Donnaconna then made to Cartier a present of a boy and girl, which he said were his own son and daughter.

Cartier desired to ascend the river still higher. Donnaconna was opposed. One of the chiefs intimated that if they had been aware of his intention, he would not have been presented with the children. Cartier offered to relinquish them rather than not sail up. They endeavored to dissuade him from his purpose by stories of ice, rocks, rapids, and other perils. Being unsuccessful with these, they resorted

to other methods. Three Indians, painted in a most hideous manner, with their heads armed, beast-like, with horns, came out in a small canoe, rowed round the vessel, and made short speeches and strange gesticulations. As interpreted to Cartier, these three repulsive looking objects were messengers from the Indian supreme deity, who had been sent to warn the French that if they attempted to ascend the river any farther, they would meet with disasters, and all would inevitably die. It is probable that all this opposition only served to increase the desire of the French to see that which the Indians were so anxious to conceal from them. Cartier determined to penetrate to a place called Hochelega. In doing so, he was obliged to take small boats. As he ascended the noble stream of the St. Lawrence, he was delighted with the banks, which, on either side, were crowned with lofty trees, interlaced with vines bearing grapes, which, though not equal to those of France, were quite agreeable to the taste. As he proceeded on his way, he fell in with a native lord, who presented him with another princess, eight years of age, and who also endeavored to dissuade him from ascending farther. But he persevered until he came to Hochelega, an Indian town of a circular form, strongly protected by a palisade of stakes. It consisted of about fifty houses, each containing a number of different apart-

ments, as sleeping rooms for separate families, with a large hall in the centre, which was used as a common dining saloon, and gathering place for all the tenants. They were well supplied with dried fish and grain, with cucumbers, melons, and other fruits. The visit of these white strangers soon drew together as many as a thousand Indians, who extended to them the usual Indian welcome, by addresses, dances, and savage howlings. Some even wept for joy when they saw the valuable presents which their visitors brought them. Cartier was led to the largest house in the city, which proved to be the palace, such as it was, for in it he was introduced to the prince, or governor, whom he found to be an old decrepit man. In his personal appearance he was distinguished from the other Indians only by a cap made of furs, which were regarded as peculiarly rich and beautiful. He was greatly venerated by the people, several of whom brought their sick, to receive the benefit of his healing touch.

Behind Hochelega was a high elevation of land, which Cartier ascended and named *Mont-real*, (*Montreal*), i. e., Royal Mount, by which it is called to this day. On his return down the river, his crew were attacked with what to them was an unknown disease, the symptoms of which were discolored blood, swollen and putrefied gums, attended with general prostration of strength. It was probably that dread

ful disease, the scurvy. Not three of the whole number escaped it. So fatal were its ravages, that the survivors had not strength to bury the dead. Being unable to dig their graves in the frozen ground, they were obliged to leave them with merely a covering of snow. Cartier was fearful lest the natives should discover the crippled state of his crew, and, by taking advantage of it, make them all prisoners. He therefore pretended that he was carrying on great repairs within his vessel, and no one must come on board. Whenever the Indians came around his ship, in order to keep up the deception he obliged all the crew who could to come on deck, and to walk busily backwards and forwards, as though they were hard at work; and such as had strength enough to carry any thing were loaded with whatever happened to be at hand, with which they were ordered to make as much noise as possible, whilst the captain himself was constantly crying out to those below to increase their industry, or they should be punished — all of which was a mere farce to blind the Indians, and might have been appropriately styled “Much ado about nothing.”

To arrest the dreadful malady, recourse was had to superstition and religious vows. Cartier ordered an image of the Virgin Mary to be elevated upon a tree a short distance from the river, and the service of mass to be performed. All of the men who

were able to walk, were required to attend it in procession. He also made a solemn vow, that if he should be permitted to return to France, he would go on a pilgrimage to the shrine of Madonna de Rocquemado. But the mass and the vow were attended with no healing properties. Yet Cartier observed that the Indians who were attacked soon recovered. He desired to learn their mode of treatment. After earnest solicitation, they pointed out to him a tree, of the leaves and bark of which they made a decoction, which proved a sovereign remedy. This tree was white pine. Cartier resorted to it, and used it according to the directions, and soon had the pleasure of seeing all his crew rapidly improving.

After this discovery of the St. Lawrence, and its exploration to Montreal, Cartier concluded to return home. Previous to this, he formed the unrighteous design of capturing Donnaconna, and carrying him to France. This native King of Canada, being suspicious of the whites, feigned sickness as an excuse for not paying them a parting visit. By various devices and strong protestations, they finally succeeded in allaying his fears, and inducing him to come on board. The captain gave a splendid entertainment, set up in a conspicuous place a brilliant cross, decorated his vessel with all the colors in his possession, and invited the chief to come on board

The temptation was too strong to be resisted. The bait took — Donnaconna believed the lies and came on board. He was instantly seized and taken to the cabin, where he was imprisoned. When the Indians saw the treatment which their chief received, they at once fled and concealed themselves in the woods. It was to them a sore trial. During the darkness of the night their canoes glided out silently from the shore to the now hateful prison ship, around which they sailed like dim phantoms, "howling and lamenting in the most frightful manner over the fate of their lost prince." They repeated their visit the next day, and accused the French of killing their chief. They denied it. The Indians then asked permission to see him. Donnaconna was now released from his cell, to come on deck. In compliance with instructions from his captors, he told his people that his treatment was kind, that he was voluntarily going on a visit to the King of the French, and should be absent only ten or twelve moons. When his credulous people heard this, their anger abated, and they gave three shouts of joy. Donnaconna now distributed among them many presents which he received from the French, and they in return brought to the vessel a good supply of provisions for the voyage. The vessel was soon under way, and arrived at St. Malo, in France, July 6th, 1536.

The introduction to the court of France of an

Indian king from the new world, and from a territory discovered by the French, was both a novel and an important event. It produced a great sensation among that excitable people. Yet no attempt was made to follow up these discoveries for four years. At the end of this period, Francis de la Roque, lord of Roberval, a nobleman of Picardy, undertook to found a colony on the newly-discovered river. To encourage him in the enterprise, the king conferred upon him the office of viceroy and lieutenant-general of Canada, Hochelaga, Norimbega, and all other territories in that vicinity. These proved to be empty titles. The expedition was a failure. Cartier was sent out first as his pioneer, in May, 1541, with the titles of captain-general and chief pilot of the enterprise. The commission which he received authorized him to ransack the prisons of France and take with him, to be founders of the new colony, fraudulent bankrupts, robbers, murderers, and all other criminals except those guilty of counterfeiting and treason. Francis de la Roque did not accompany him. They were jealous of each other, and did not act in concert. Cartier penetrated the St. Lawrence to Hochelaga, and near there built a fort, which he named Charlebourg. When his vessel came in sight, the Indians, who had been waiting impatiently for the return of their absent chief, hailed it with joy. They surrounded

it, and inquired for Donnaconna. Alas, he had not returned, as was promised ! The kidnapped prince had died in France. The disappointment of the Indians was severe. Under the combined influence of grief and anger they assumed an attitude of hostility, and gave the colonists great trouble. Cartier made out to keep his company together through the long and dreary winter. They proved a sorry set, and had to be controlled with an energetic hand. They were very unsuitable persons to form the foundation of a state, especially in the midst of an uncivilized people. During this first and only winter of their residence there, such was the wickedness of their conduct that a number, both men and women, were whipped, several were bound with iron fetters, and one was executed for theft. How different from the colony afterwards formed by the Puritans at Plymouth !

Cartier left on his return in June, having heard nothing of the main body of the colonists who were to have come out with Francis de la Roque ; but after sailing through the Gulf of St. Lawrence, he met Francis at Newfoundland, on his way to Hochelaga with a large reënforcement of colonists, and abundantly equipped with every thing necessary for the enterprise.

The whole business had now become so repulsive to him, that Cartier managed to give Francis the

slip, and hastened on to France. Francis, Lord of Roberval, remained in the country about a year, when he also returned without securing any permanent results.

During the period that Cartier was making his explorations along the American coast, the English were also interested in maritime adventures. The same year (1536) that this French navigator returned to his own land from his second voyage, taking with him the captive Donnaconna, an expedition was fitted out in England under the direction of a person by the name of Hore. He was furnished with two ships—the Trinity and the Minion. He crossed the Atlantic without the occurrence of any thing unusual, and arrived at Cape Breton. From thence he sailed to the north-east, and arrived at an island situated at the south of Newfoundland. This island they found covered with a species of sea fowl, which, on account of their being very fat, were called by the Spaniards and Portuguese, *pen-guins*. They dwelt there in such immense numbers, that from this circumstance the island was called *Penguin Island*. Hore and his company next visited Newfoundland. Here curiosity attracted some of the natives to visit the ship. The men pursued them, and found that they retreated to a small island. In continuing the pursuit, the men landed, and soon came to a place where cooking was in progress. A

wooden spit was erected, on which a piece of bear's flesh was roasting. After this, the men were accustomed to amuse themselves by hunting bears for their own use. Sometimes they fell in with a black, at other times discovered a white one, and in either case they gave chase. The flesh furnished them with very palatable food. Before long, however, they were reduced to great straits. The provisions which they carried out with them were all consumed. Game could not be obtained. They were obliged to feed on roots and herbs. Some fish, which an ospry had carried to her nest as food for her young, furnished them with an acceptable meal. Their condition daily became worse. Famine stared them in the face. Their sufferings were intense. Humanity revolts at the measures they adopted to prolong life. The captain discovered that the number of his men decreased. Upon examination, he ascertained that they had been murdered and eaten by the others! One was digging for roots; another came up stealthily behind and suddenly attacked him. After he was slain, and the murderer was cooking a part of his flesh for a meal, the odor of it attracted one of his companions, who, not knowing what it was, with threats and menaces declared he would have a portion. This led to a disclosure of the horrid act. Although the captain reprimanded the men for their cruelty

and cannibalism, yet to such extremities were they reduced, that they cast lots in order to ascertain who should die to furnish food for the others. It may well awaken astonishment that such revolting and inhuman measures should have been resorted to in a place which abounded with fish. For thirty years the French, Spaniards, and Portuguese had been engaged in fishing on the Banks of Newfoundland. Yet in the very place where they obtained provisions for thousands, these Englishmen were starving to death. It seems equally surprising that they were ignorant of the fact that fish were abundant there, or that they could contrive no means to take them.

One day a French vessel made its appearance. The English, not satisfied with the supplies received from it, seized the ship, took possession, and left their own for the use of the French crew. They also distributed a quantity of provisions among them, which were taken from the French vessel, and then set sail for England, where they safely arrived. So soon as the King of the French heard of the high-handed piracy, he preferred a complaint against the offenders for the seizure of the vessel. But when the King of England became acquainted with the facts, he indemnified the French out of his own purse, and prevented the culprits from a criminal prosecution.

CHAPTER V

Hernando de Soto. — His Bravery and Skill. — His Horsemanship before the Inca. — The Inca's Cruelty. — De Soto's Wealth. — His Appearance at Court. — Isabella de Bobadilla a Bride. — Return of Nunez. — His exciting Reports. Mode of conducting Expeditions of Discovery. — De Soto assumes all Expense. — Portuguese Volunteers. — Their Enthusiasm. — Andrew de Vasconcelos and Followers. — Grand Review. — Appearance of the Spaniards. — Armor of the Portuguese. — Second Review. — Humiliating Contrast. — The Number of Adventurers. — Conversion of the Indians desired. — Priests and Monks.

AFTER the unsuccessful termination of Hore's voyage, the Spaniards again entered the field and projected an expedition for the conquest of Florida on an extensive scale. The expectations of the court and people of Spain were highly raised by it. How those expectations were met will be seen by the following account. It was under the direction of Hernando de Soto.

Among the early explorers of the unknown territories of the new world, none were more distinguished for personal qualities, exalted rank, and splendid outfit and retinue than this renowned cavalier. The history of his brilliant expedition for the conquest of Florida is filled with chivalric and romantic adventure. As we follow him and his band

of enthusiastic followers in their long and tedious march through the untrodden forests of the south and the boundless prairies of the west, at some times struggling for life amid dangerous swamps and deceitful everglades, and at others contending with treacherous Indians, as numerous and blood-thirsty as the torturing insects which were constantly piercing their flesh, we cannot but admire the vigilance, the lofty bearing, the fearless bravery, and the patient, hopeful endurance of the noble Spaniard; whilst, at the same time, we see not a few things in his treatment of the aborigines, especially of the chiefs and the women, which we cannot fail to condemn.

Fortunately for the historian, records exist of the long and fatal wanderings of our hero for the conquest of a kingdom supposed to be the treasury of untold amounts of gold, pearls, diamonds, and other articles of value. These records embrace a letter of De Soto himself to the municipal authorities of St. Jago de Cuba; "A Narrative of the Expedition of Hernando de Soto, by Luis Hernandez de Biedna, (*facteur de sa majesté*), presented to the King and Council of the Indies, 1544;" "A Narrative of the Expedition of Hernando de Soto into Florida, by a Gentleman of Elvas. Published at Evora, 1557. Translated from the Portuguese by Richard Hackluyt, London, 1609." These three works, translated

into English, are contained in the Historical Collections of Louisiana. To these must be added a fourth, which is a more full, minute, and graphic account than either or all of the above combined. It is in Spanish, and is entitled "The Florida of the Inca, or the History of the Adelantado, Hernando de Soto, Governor and Captain-General of the Kingdom of Florida, and of other heroic Cavaliers, Spaniards, and Indians. Written by the Inca Garcilaso de la Vega." Bancroft says that the Inca Garcilaso is "very extravagant in his account ;" "numbers and distances are magnified, and every thing embellished with the greatest boldness. His history is not without its value, but must be consulted with extreme caution." The Portuguese "Narrative by a Gentleman of Elvas," who was an eye-witness, he regards as "by far the best account." This he generally follows. On the contrary, Mr. Theodore Irving, in his "Conquest of Florida," expresses the opinion that the work of the Inca has not been properly appreciated. It was written from "the testimony of three eye-witnesses." It agrees with the Portuguese account in the prominent facts, and where it differs from it as to the plans and views of De Soto, he gives the preference to the Inca, because, being a Spaniard, it is more probable that he was admitted to the secret councils of his eader than one of another nation, besides being

HERNANDO DE SOTO.

free from that national jealousy which may have tinged the account of the Portuguese.

In the condensed narrative which we have given in the succeeding pages, we have not followed implicitly either of the above authors. We have compared their different accounts with each other, and, rejecting the extravagant and apocryphal, we have recorded those events only which appeared to us truthful. Those who desire to trace more minutely the incidents of this chivalric expedition will be delighted with the charming work which we have just alluded to, by Mr. T. Irving. It has all the interest of a historical romance.

Hernando de Soto, a descendant of noble blood, was born about the year 1500. The place of his birth is enveloped in some obscurity. The "Gentleman of Elvas," the author of the Portuguese narrative of the expedition, says that he was "son of a squire of Xeres of Badajoz;" but the Inca Garcilaso asserts that he was born in Villa Nueva of Barcarota. He followed the train of Pedro Arias to the West Indies, where, by the skilful use of his sword and buckler, which were his only reliance, he produced so favorable an impression upon his commander that he received from him the appointment of captain of a troop of horse. He was soon after commanded to assist Fernando Pizarro in the conquest of the rich province of Peru. In the

sanguinary contests which were there endured, De Soto, by the caution, bravery, and power of his attacks, surpassed all his companions in arms. Eyewitnesses of his calm, courageous, and successful conduct amid the exciting scenes of dreadful conflict assert, that so great was his skill in the use of weapons, that he was equal to ten ordinary men. Pizarro rewarded him for his soldier-like bearing with a lieutenancy, and often called upon him for the execution of orders which required a rare combination of patient endurance, cool deliberation, and fearless bravery. When sent as an ambassador to the far-famed Inca Atahualpa, he exhibited in his presence feats of horsemanship of a most surprising nature. He made his noble war-horse run, gallop, suddenly stop, then caracole obliquely, as if dancing to music, then dash off, bounding, rearing, and frisking like a wild Arabian steed amid the freedom of the desert. Suddenly wheeling him, he pierced him with his spurs, and made him spring so near the gazing Inca that the foam of his snorting breath sprinkled the Inca's tawny face. Not a muscle moved upon the marble countenance of the imperturbable chief. He looked as calmly as though from his youth he had been accustomed to similar feats, when he had never seen a horse before. Many of his people, however, being terror-stricken at the exciting scene, fled to places of concealment. The

Inca was so enraged at their cowardice that he gave immediate orders for their execution. Poor man! he soon after learned that there was good reason for fearing when the strength of the noble horse was under the guidance of the intellect of man. He and his warriors were conquered by an army of cavalry, a portion of whom was commanded by De Soto, whose feats of harmless agility before him had so terrified his servants.

When Hernando de Soto returned to his own country, his share of the spoils of the new world amounted to a hundred and eighty thousand ducats. He now entered upon a style of living in keeping with his good fortune and noble descent. Leaving Seville, he presented himself at the court of the Emperor of Spain in great magnificence, with his steward, chamberlain, gentleman of the horse, usher, pages, lackeys, and all other servants essential to the fashionable retinue of Spanish nobility. It is not surprising that under these propitious circumstances, with so much that was desirable in character, blood, and fortune, he made a favorable impression upon the heart of Isabella de Bobadilla, daughter of his old commander, Pedro Arias, of Avila, and Earl of Puno en Rostro. To this young lady he was shortly after united in marriage. He received from the Emperor the appointment of Governor of Cuba and Adelantado, or President of Florida. To these

offices were added the title of marquis of certain lands which he was expected to conquer, extending thirty leagues in length by half that in breadth.

At the time these offices were conferred upon De Soto, there was a gentleman arrived at court bringing intelligence of the misfortunes of Pamphilo de Narvaez. He had been with him in his expedition, knew the country, and hence was regarded as an oracle upon every thing which related to the climate, productions, and inhabitants of Florida. He told much, but pretended that he knew more. He said that Florida was the "richest country in the world," and that he had come to Spain that he might be appointed its Governor, when he would return and take possession. The glowing accounts which he gave inflamed the imagination of Hernando de Soto. The brave nobleman was anxious to try his fortunes again in the way of conquest. He had frequent interviews with this returned messenger, who was no other than Alvaro Nunez, whose adventures we gave in the last chapter. He entered into a kind of partnership with him with reference to the conquest of these new territories, which were supposed to abound with all sorts of riches and luxuries. This partnership was of short duration. Alvaro desired the government for himself, and was unwilling to be subordinate to another. As it had been conferred upon De Soto, Alvaro was pacified with the

appointment of Governor of the River of Plate. Although there had been an attempt to conceal from the public the most favorable facts which Nunez could state, yet enough had leaked out to create a deep excitement among the visitors at court. It was not long before all was made public, and then the whole nation partook of the excitement.

It was not unusual, in those periods of early adventure, for the different governments of Europe to assume the expense of the maritime enterprises of their respective subjects. Sometimes societies or corporations were formed for the express purpose of geographical discovery or for the settlement of new countries. In that case the pecuniary responsibility of such undertakings devolved upon them. But Hernando de Soto asked no favors of that kind. Such was his characteristic enthusiasm, and so strong was his faith in the existence of countless wealth in the new regions, that all the privilege he desired of the Emperor was, that he might enter upon the conquest of Florida at his own expense. The Emperor cheerfully complied with his request. So soon as De Soto's intentions were known, officers, soldiers, nobles, men of wealth and influence, were not only willing, but extremely anxious, to accompany him. Gentlemen from Portugal wrote to him to know whether they would be received among his followers. He sent them an affirmative answer. In order to

furnish themselves with a becoming outfit, men sold their houses, their vineyards, gardens, rents, and whatever else they could convert into money. So great was the number who desired to enter upon this adventurous expedition that the vessels were not sufficient to carry them, and many were obliged, very reluctantly, to remain behind. A company of Portuguese came from Elvas, under the command of Andrew de Vasconcelos. They were courteously received by De Soto, and admitted among his followers. The Governor ordered a grand military parade, on which occasion the Spaniards appeared most gaudily attired in showy costume, "with silk upon silk and many pinkings and cuts," but the Portuguese presented themselves encased in heavy, though highly-polished armor, as if prepared for battle. De Soto was chagrined at this ill-timed vanity of his countrymen. Another parade was ordered, when all were commanded to appear in armor. When the day arrived, the contrast between the soldiers of the two nations was as great as on the former occasion, though it was of a different nature. The splendid silks of the Spaniards had given place to miserable shirts of rusty mail, old helmets, steel caps, and poor lances, which presented a humiliating contrast with the brilliant and perfect armor of the Portuguese. De Soto reviewed the whole, and accepted of those who appeared to be suitably fitted for the enterprise.

The whole company, according to the Portuguese account, amounted to six hundred ; according to the Inca Garcilaso, who is probably more correct, it was nine hundred and fifty. Being Catholics, they were desirous that the enterprise should assist in the extension of the interests of their Holy Mother Church. The conversion of the heathen natives of the new countries was to them an important object. Besides, it was reasonable to suppose that many of them would sicken and die under the oppressively warm climate of Florida, when they would need the last offices which the church could bestow. They therefore took with them twelve priests, eight subordinate clergymen, and four monks.

CHAPTER VI.

The Departure. — Canary Islands. — Merriment. — The beautiful Leonora. — Arrival at Cuba. — Spanish Amusements. — An Officer cashiered. — An important Volunteer. — Juan de Anasco. — Goes in search of a Harbor. — His Adventures. — The Land. — First Battle. — Porcallo's Exploit. — An imposing Scene. — Inconveniences. — Guides desert. — Native Houses. — Revenge. — Exploring Parties. — Hear of a Spaniard. — Juan Ortiz. — A happy Meeting. — The cleft Stick. — Spanish Captives. — Their Tortures. — Female Kindness. — Juan's Sufferings. — A hot Bed. — Midnight Encounter in a Graveyard. — Juan doomed a Sacrifice. — Female Informer. — A Wife lost for Kindness' Sake.

IN the month of April, 1538, on a Sunday, known as St. Lazarus's Day, this splendid armament set sail from St. Lucar, amid the sounding of trumpets and the thunder of artillery. They were distributed in ten vessels, the largest of which, named the San Christoval, contained the Governor, Hernando de Soto, his wife Isabella de Bobadilla, and their suite. After the comparatively long passage of fifteen days, owing to dead calms, they arrived at one of the Canary Islands. It being Easter Day, the Governor of the island was arrayed "all in white, — cloak, jerkin, hose, shoes, and cap, — so that he seemed a lord of the gypsies." He gave De Soto and his companions an honorable reception.

A week was here spent in joyous merriment and feastings. Among several natural daughters of the Governor of the island was one of extreme beauty, about seventeen years of age. De Soto became so deeply interested in this fascinating Spanish damsel, that he was desirous of securing her as a gem to shine in the train of his beloved wife, Isabella. He asked the Governor's consent to adopt her into his own family, holding out as an inducement the prospect of an honorable connection with some rich and brave cavalier of his court. His consent was obtained, and the beautiful Leonora de Bobadilla became the companion of Isabella.

On the succeeding Sabbath they left the Canaries for St. Jago, situated at the eastern end of the Island of Cuba, where they arrived about the end of May. As De Soto had been appointed Governor of this island, his arrival with so brilliant a retinue was welcomed with every demonstration of joy. A noble horse for himself, and a gentle mule for his fair Isabella, were waiting to receive them at the landing, when they were escorted by the most distinguished inhabitants of the island to their apartments. Those of the company who went on shore were entertained in parties of six and eight among the different farmers and planters on the island. Their employment whilst here was divided between

aces, bull fights, contests of skill and strength, and feats of various other kinds by day, and balls and masquerades by night. In the contests of horsemanship no one excelled the gallant Nuno de Tobar, the lieutenant-general. He bore away more prizes than any other cavalier. This gentleman had formed a secret attachment to Leonora de Bobadilla, which continued until it had assumed a criminal character. Upon the discovery of this disgraceful affair, De Soto was greatly enraged, and immediately deposed the lieutenant-general from office. Although the cashiered officer made the only reparation in his power by marrying the lady whom he had injured, yet he never regained the confidence of his commander.

Whilst at St. Jago, De Soto received a visit from a cavalier of Trinidad, named Porcallo de Figueroa. He had been in various wars, seen much severe fighting, and was now living in opulence, enjoying the results of his hard-fought victories. Whilst mingling with De Soto and his followers, listening to the accounts which they gave of the riches of the new El Dorado they were about to conquer, the spirit of the old soldier was stirred, and he resolved to share his fortunes with them. His proposal was accepted by De Soto, who appointed him to the post of lieutenant-general, from which Nuno de Tobar had been rejected. Porcallo entered into

the object with great spirit and liberality. He contributed largely of his wealth, and gave to different cavaliers fifty horses, besides taking thirty-six for his own use. He was followed by a large band of retainers.

In order that no time might be lost upon their arrival in Florida in seeking a suitable place for landing, De Soto sent Juan de Anasco with orders to find a harbor having a safe anchorage for the ships, and a convenient place for disembarking the troops. He made two voyages for that purpose. The second time he was gone so long that fears of his being lost began to be seriously entertained. But after the lapse of three months from the time of his departure, his vessel reëntered the port of Havana. So soon as they reached the shore, the captain and all his crew fell upon their knees and waddled to the church, in execution of a vow which they had made in an hour of extreme danger. After devoutly listening to the imposing service of mass, they related the reason of their long absence. They had experienced heavy weather, came near foundering at sea, and at one time had passed two months upon a desolate island, where they kept themselves from starving by picking up shells along the beach, and occasionally catching a wild fowl.

Juan, however, had accomplished the object of

his expedition in the discovery of a harbor possessing all the requisite qualities. In addition to this, he had also brought with him four of the aborigines, whom he had kidnapped, with the intention of using them as guides when he returned, and, by teaching them Spanish, to qualify them for interpreters.

Preparatory to his departure, De Soto appointed his wife Isabella to the government of the Island of Cuba, with Juan de Roxas, the next in command, and Francisco de Guzman as lieutenant of St. Jago. With Isabella remained the wives of Don Carlos, of Baltazar de Gallegos, and the beautiful Leonora, wife of Nuno de Tobar.

All things being finally arranged, on Sunday, the 18th of May, 1539, Hernando de Soto, with his company of enthusiastic followers, set sail from Havana in nine or ten vessels. After a passage of seven days they arrived at a broad, deep bay which scollops the western shore of East Florida. The day of their arrival being Whit-sunday, commemorative of the descent of the Holy Spirit upon the day of Pentecost, De Soto called the place the Bay of the Holy Spirit, (*Spirito Santo*.) Its present name is Tampa Bay.

On the 30th of the month, the company landed. A party of three hundred soldiers were first sent on shore, to take possession of the country in the name

of the Spanish Emperor, Charles V. As no Indians were in sight, the soldiers did not consider it neces-



Landing of De Soto in Florida.

sary to keep, during the night, a very strict watch. They were punished for their carelessness. Towards morning, a large band of savages suddenly dashed in among them, rending the air with their horrid war-whoops, and pouring upon the unsuspecting Spaniards a shower of arrows. Aroused so suddenly from their quiet slumbers, the terrified troops sprang to their feet, and finding themselves attacked by such a vast number of the enemy, commenced a confused retreat to the sea. The sound of the

drum and trumpet, with the loud shoutings of the combatants, attracted the attention of those on ship-board. The whole fleet were soon in commotion. The men burned to be on shore to take part in this first conflict for the treasures of the new world. Armor was hastily adjusted, weapons were seized, and a reënforcement was soon on its way to the shore, under the command of the venerable lieutenant-general Vasco Porcallo de Figueroa. Porcallo took the lead with seven brave cavaliers, and pressed after the enemy as though fear was a passion to which he was a stranger. The Indians were routed, and Porcallo returned highly delighted with this first display of military prowess in the new expedition. Though he escaped unhurt, his noble horse received a fatal wound. It was shot through the side, the arrow going through the saddle, and burying itself nearly out of sight between the ribs of the animal. It was just able to reach the camp, when it fell dead. Porcallo disengaged himself from the prostrate creature, and gloried in the honor of having raised the first lance, and having lost the first horse in conflict with the natives.

The remainder of the company soon after landed, being about a thousand persons in all, and having with them three hundred and fifty horses. It was a brilliant army, inspired by the love of adventure, the spirit of chivalry, and the desire for renown.

They presented an imposing appearance as they wound their way, in their showy costume and polished armor, over the plains and through the long, dim forests of the new world. Flushed with the desire of conquest, buoyant with hope, and fearless of their enemies, they marched cheerfully onward in the track of their leader, who, they had no doubt, would conduct them to glory and to wealth. We must not suppose, however, that their advance into these unknown regions was conducted with the precise regularity of military order. This was impossible. In addition to the inconvenience of finding no roads, it must be remembered that a part of the company were on foot and a part mounted. Large quantities of luggage had to be carried, a piece of ordnance drawn, and, what was worse than all the rest, there were three hundred slow-moving, stubborn, provoking swine to be driven through the forests and swamps which impeded their course.

De Soto divided his little army into six companies, four of horsemen and two of footmen, and appointed over each a captain. Two of the natives, whom Juan de Anasco had kidnapped and taken with him to Havana, to qualify them to become interpreters, returned with the company to their own land. De Soto expected to derive from them much assistance. He was disappointed. The Indians loved their liberty too well to remain voluntarily

subject to those who, in an unfeeling manner, had stolen them from their own homes. Upon the first favorable opportunity they made their escape; they cautiously stole away under the friendly protection of the darkness of night.

The first Indian village which the army reached was called Ucita. It consisted of a few thatched houses, one of which occupied a commanding position on the summit of an artificial mound. It had the appearance of answering the double purpose of a residence and a fort. De Soto made it his head-quarters while there. Another building in the village resembled a temple. It was ornamented on top with the rude representation of a bird, carved out of wood, with golden eyes.

The cacique or chief of this village, with all his followers, had fled. Their empty dwellings were soon occupied by the troops. Unfortunately for De Soto, this chief had been insulted and wronged by Pamphilo de Narvaez, in his wanderings here. The indignities which he had received called for revenge. The cacique was determined to retaliate. He therefore would have no intercourse with De Soto. He contemptuously spurned all his proffers of friendship. He was angry with his people who brought De Soto's messages to him. He declared that he would not hear the promises of the Spaniards, but would rejoice to receive their heads.

De Soto sent out expeditions in different directions, to explore the country, and capture the natives, some of which were successful in taking the poor Indians prisoners. The Governor, having learned that a Spaniard was living among a tribe of Indians, the chief of whom was named Mocosó, he became desirous to have an interview with him, learn his history, and, if possible, to attach him to his cause. He ordered Baltazar de Gallegos to take a company of sixty men, go on an embassy to Mocosó, bring back, if possible, this captive Spaniard, and form a friendly league with the chief. Baltazar, with his brave lancers, departed in high spirits on this honorable and humane expedition.

About the same time that De Soto received news of this captive Spaniard, Mocosó obtained intelligence of De Soto's landing to effect the conquest of the country. He therefore deputed the captive Spaniard, whose name was Juan Ortiz, to visit the newly-arrived emigrants. Baltazar, with his sixty cavaliers, soon met a band of natives, and charged furiously upon them. One of them, in chasing an Indian who seemed somewhat more bold than the rest, was surprised to see him make, in a significant manner, the sign of the cross, and cry out "Seville! Seville!" As the soldier approached the fugitive, and was about to pin him to the earth with his lance, the poor fellow exclaimed, "I am a Chris-

tian ; spare me, and slay not these Indians, for they have saved my life." It was Juan Ortiz himself ! The two deputations had fortunately met on their way to each other's chiefs. As soon as Juan was made acquainted with their object, and revealed himself to them, he called to his Indian companions, who had fled to the woods, to come out and deliver themselves up, and no evil would befall them, as these strangers were his countrymen. They complied. Each Spaniard then took one of them on horseback behind him, and returned to the Governor. De Soto welcomed Ortiz with great joy. Having been among the Indians for ten years, he had become acquainted with their language, their customs, and their country. He was therefore competent to be an interpreter, a guide, and a counsellor. It was extremely fortunate for De Soto that he met with Ortiz so early in the expedition, especially as his other interpreters had fled.

Juan Ortiz was a native of Seville, a town in the southern part of Spain. He visited Florida with Pamphilo de Narvaez, and returned to Cuba, where the wife of Narvaez remained. From there he was ordered back to Florida, with twenty or thirty others. As they approached the shore, they saw a cane sticking in the ground, split at the top, and a letter in the cleft. Supposing it to have been left by Narvaez, they asked the Indians to bring it

to them. They declined, but told the Spaniards to come ashore and get it. To assure them of kind treatment, several Indians went on board the vessel, as hostages for any who might go ashore for the letter. Three or four of the bravest Spaniards volunteered upon the perilous enterprise, of whom Juan Ortiz was one. So soon as the Spaniards landed, a large number of the natives rushed upon them, seized them, and carried them to a place of security. At the same time, the hostages on board the vessel plunged into the water and swam to the shore. The crew, either through cowardice or prudence,—it is difficult to tell which,—immediately sailed away, without making any effort to rescue their unfortunate comrades. The captives were led to the chief of Ucita, by whose orders several of them suffered a cruel death. They were deprived of their clothing, and then used as a target by the Indians. The savages did not fire at them simultaneously, but one at a time. The poor sufferers ran in different directions around the well-guarded square, to escape the aim of their tormentors, but they every where met a barbed arrow, until from pain and exhaustion they fell to rise no more. Ortiz was spared through the intercessions of the wife and the daughters of the chief. He was treated, however, with the greatest severity. He was to the Indians what the Gibeonites were to the Jews, “a

hewer of wood and drawer of water." He was kept almost starved, was daily beaten, and on public occasions he was given up to the Indians, to be tortured for their amusement. At one time the savage chief placed him over a bed of glowing coals, with the intention of roasting him to death. The terrific screams of the helpless victim drew forth the intercessions of the wife and daughter of the cacique, through whose entreaties he was again spared. He carried the scars of his burns to the grave.

As the bodies of the dead, in consequence of being but slightly covered, were sometimes dug from their graves by the wild beasts, Ortiz was appointed to guard the Indian cemetery. This, though a repulsive service, was far preferable to his previous condition among them. He was to keep watch the whole twenty-four hours, and in case he allowed any corpse to be carried off, he was doomed to die. One night a grave was opened, and the corpse of a child was carried off by a wild beast. Ortiz quickly discovered the fact, and went in pursuit. He soon came upon the robber, and fired at him. Not knowing whether his arrow had produced fatal effects or not, he waited till morning, when, to his great joy, he found the animal dead and the remains of the child near him. He replaced the stolen corpse in the grave, and then drew the dead

body of the victim into the town. The favorable impression which was produced by this achievement, upon the mind of the cacique, was of short duration. He soon after determined to offer Juan in sacrifice to the devil. The daughter of the cacique informed Juan of his danger, and advised him to flee to Mocoso, a neighboring chief, who would no doubt receive him under his protection. She also provided him, unknown to her father, with a faithful guide to conduct him a considerable distance on his way. He followed her friendly advice. After his guide had left him, so that, by his return before day he might excite no suspicion of having assisted in his flight, Juan discovered a couple of Mocoso's Indians. With some difficulty he made them understand that he was a friend. They then conducted him to their chief, who received him with great favor. The young squaw who had revealed to Ortiz the murderous intention of her father, was betrothed in marriage to Mocoso. When Mocoso ascertained that it was she who had sent the Spaniard to him for protection, he treated Ortiz kindly for her sake. But afterwards, when he had become better acquainted with him, he cherished for him a sincere and lasting friendship. Although his former master made repeated demands for his surrender, Mocoso steadily refused to deliver him, although by his refusal he greatly offended the cacique, and forfeited

his claims to her, whom he intended to have made his bride.

After the meeting of Juan with the Spaniards, he immediately sent a messenger to Mocoso, to communicate to him the gratifying results of the expedition.

CHAPTER VII.

The Vessels return. — Urribarracaxi. — Treacherous Guides — Treatment of the Dead. — An Indian Freak. — A Sagacious Hound. — Its End. — A villanous Plot. — The Counterplot. — Deceitful Review. — Dreadful Conflict. — Warriors in the Water. — A second Plot. — A fearful Struggle. — A desperate Captive. — A narrow Escape. — Indians compelled to massacre. — Its Object. — A difficult March. — Power of the Bow. — Towns abandoned. — The Reason.

A FEW days after Juan Ortiz had been found, Mocosó visited the Spaniards. He was so highly pleased with his courteous reception and hospitable entertainment, that he tarried with them more than a week. His visits were frequently repeated, on which occasions he was accustomed to bring to De Soto various kinds of presents.

After all the men, horses, swine, provisions, and other articles intended for the expedition had been landed, the Governor, De Soto, ordered the vessels to return to Cuba. He appointed Pedro Calderon, with a company of thirty horsemen and seventy footmen, to remain at the place of landing. He appropriated for their use sufficient stores to last them two years. Bidding Calderon farewell, De Soto, with his band of hardy adventurers, pushed into the wild and unexplored territories of Florida, "not

knowing the things that would befall him" there His first stopping-place was at an Indian town, the name of whose chief was Urribarracaxi. As this chief desired to hold no communication with the Spaniards, he had fled for concealment into the depths of the forest. All efforts to draw him into a parley were unsuccessful. The march of the army was now impeded by deep morasses and a large impassable swamp. A number of days were spent in endeavors to find a place to cross. Great annoyance was experienced from the natives, who, according to their custom, concealed themselves along the route of the Spaniards, and sent among them, from behind rocks and trees, their fatal shafts. When a favorable opportunity offered, they would make a sally upon the unguarded stragglers of the army, and then a skirmish would ensue between them. In this way some of the Indians were slain, and others captured. De Soto used the captives for guides. They proved unfaithful; for they led the Spaniards into ambuscades, where they were fired upon by the Indians and numbers slain. The Spaniards became indignant, and set their dogs upon them, who killed several of these treacherous conductors. They finally succeeded, through the assistance of one who feared to betray them, in reaching a rude bridge, made of the trunks of trees, over which, with considerable peril, they finally

passed in safety. They then entered the territory of a chief named Acuera. He, like Urribarracaxi, would form no alliance with them. He treated them as an invading army. Whilst within his dominions, the Spaniards had occasion for ceaseless vigilance. The natives were constantly, but secretly prowling around them, and every one who wandered from the camp was certain to be captured or slain. If slain, they were beheaded. Not satisfied with this revenge, the savages would dig up the Spaniards who had been buried, decapitate them, and then hang their headless bodies upon the trees. They spent nearly three weeks in this province. In order to avoid irritating the haughty and independent chief, De Soto prohibited his people from destroying the houses or injuring the fields of grain.

At the end of twenty days, they took up their line of march for Ocali, which they found to consist of some six hundred houses. The wary chief of the place carefully avoided them at first, but being assured of their kindness, he consented to become their guide. At this place four Indians came into camp one day, who were received with special courtesy. A meal was provided for them, to which they sat down; but when the attention of the Spaniards was drawn in another direction, they sprang to their feet and ran off with the swiftness of the wind.

The Spaniards were provided with a number of hounds. One of these, seeing the Indians fleeing, darted after them; passing by three of them, he sprang upon the leader and brought him to the ground. When the next one came up, he attacked and brought him down in the same manner. He then successively fell upon the two others. After he had brought them all down, he kept worrying them, as they successively attempted to rise, until the Spaniards came up and secured them.

Upon examination, it appeared that their flight was designed only to exhibit their skill and fleetness in visiting the Spanish camp and then making their escape.

A few days after this, De Soto, in company with the chief, was examining a river in order to find a favorable place over which to throw a bridge. Some Indians were on the opposite side of the stream, who used insulting language, saying, "Away, vagabond robbers, away!" The hound, tearing away from the page who held him by a cord, leaped into the water and swam towards the threatening savages. When they saw him coming, they sent their arrows with such successful aim that many struck him on the head and shoulders. But the courageous animal kept on, amid their shower of shafts, till he reached their shore, when, from the effects of his wounds and fatigue, he laid down and died.

His death was sincerely lamented by the company for he was possessed of rare sagacity, bravery, and strength.

A rude but strong bridge was soon after constructed over this river by means of cables and poles extending from one bank to the other, across which planks were placed, and over which the little army safely passed, much to the satisfaction of the engineers.

The next province which they entered was called Vitachuco, over which three brothers exercised sovereignty. Two of these were favorably disposed towards their novel visitors, but the oldest of them was decidedly hostile. He pretended, however, to be on friendly terms, but only, as it afterwards appeared, to secure a more favorable opportunity for their destruction. Whilst moving among the Spaniards, and professing an interest in their welfare, he was secretly engaged in arranging an ingenious plot for their total overthrow. The stratagem was this: A large number of his followers were to be drawn up in battle array, but with their weapons concealed, so as not to excite suspicion, and De Soto was to be invited to review them. As the cacique and the Spanish leader came upon the field, and reached a certain designated spot, twelve strong Indians were to seize De Soto and bear him off; the others were then to rush upon the camp, take it by surprise, and

slay the Spaniards. The day was fixed, and, to all appearance, the fate of the army was sealed. This nefarious plot was confidentially revealed to four Indians, who acted as interpreters for the Spaniards. They pretended to approve it, saying that it was worthy of the great chief of Vitachuco. But, believing that the vigilance and the good discipline of the Spanish army would secure its defeat, they made the whole plot known through Juan Ortiz de Soto. In the mean time, the external friendly relations between the two parties were still kept up. The cacique visited the Spanish camp, the Indians went unarmed, and the Spaniards gave no intimation of the least suspicion. The chief encouraged his followers and confederates, telling them he had ten thousand men, well armed, and that, after the victory, some of the Spaniards should be roasted, others boiled, others hung upon trees, and others should be put to death with a slow poison, so as to see themselves gradually decay.

When the day arrived, a large army of the Indians were drawn up in battle array. Their left was protected by a forest, and on their right were two lakes. They were arranged in three divisions — a main body with two wings. They were gayly dressed, having head-dresses of tall, waving, beautiful plumes. They appeared to be unarmed, but their bows were lying at their feet, and their arrows

concealed under grass. Every one of those thousands of savage men was ready, at a moment's warning, to engage in bloody conflict. De Soto had informed his officers of the plot, and of his own intentions, so that they knew what was coming. When all things were ready, the deceitful chief very politely invited Governor De Soto to walk out and see his warriors. Without the least appearance of fear, he consented, but at the same time told the chief that it was their custom always to march out in battle array when they gave honorable reception to their friends, and perhaps it would be a gratification to his warriors to witness the Spanish mode of warfare. To conceal more successfully his designs, De Soto accompanied the chief on foot; each was attended by twelve men, and for precisely the same purpose. We may imagine their feelings. The chief, supposing his plot entirely concealed, is sanguine of victory in the approaching contest; De Soto, relying upon his brave cavaliers and his firearms, is equally sanguine. When they arrived at the designated place, where the chief was to give the fatal sign to his body-guard, De Soto anticipated him, and ordering a gun to be fired as the signal to his army, the twelve Spaniards who accompanied him immediately seized the chief and made him a prisoner. De Soto sprang upon a horse and dashed after the Indians, who seized their concealed weapons and

received him with a shower of arrows, aimed principally at his horse, which soon fell under him. He mounted another, and rushed, as usual, into the thickest of the conflict. The battle now became general. The savages maintained their ground, however, only a few moments; for when the cavalry bore down upon them they yielded to the shock and fled. All was now confusion. Some concealed themselves in the woods at the left, and others plunged into the lakes at the right of their position. The Spaniards had no desire to make this a sanguinary affair. Instead, therefore, of killing those who had fled to the lakes, which they might easily have done, they endeavored merely to frighten them into a surrender. But the Indians continued to fight in the water, with the greatest obstinacy, during the whole day. Where the water was too deep to furnish them a footing, one would mount upon the shoulders of two or three others clinging together, and from that slippery position fire at the Spaniards. When the darkness of the night drew on, these cunning watermen would cover their heads with the large, round leaves of the pond lilies, and cautiously swim to the shore, making as little noise and motion in the water as possible. But when their vigilant enemy saw through the gloom a leaf floating towards the bank, they attacked it, and drove the sheltered fugitive back again into deep water. One

would occasionally give out through fatigue, and surrender. By daylight, nearly threescore had yielded. In the middle of the forenoon of the next day, after having been soaking in the water for twenty-four hours, and the most of that time without touching bottom, two hundred more surrendered. Seven only remained. They treated with equal contempt both the promises and threats of their enemies. Being chiefs, they considered it their duty to set an example of heroic endurance in the presence of their tribes, and rather die than yield. At three o'clock in the afternoon, De Soto ordered twelve Spaniards, who could swim, to plunge in and take them. They did so, carrying their swords in their mouths. They seized the exhausted warriors by their hair and arms, and drew them to the land. These noble fellows were quite young — their ages ranging from eighteen to thirty-five. Antonio Herrera, historiographer to his Catholic majesty, King of Spain, in the account which he gives, says that De Soto treated these captured braves with great kindness, giving them presents and sending them away; but the Portuguese narrative, written by a gentleman of Elvas, states that they were put in chains and divided among the Spaniards for service. Perhaps both accounts are true — some being released, and others being fettered as slaves.

De Soto deemed it best to treat Vitachuco, the conquered chief, with kindness. He therefore had the hospitalities of the camp extended to him. The cacique dined with the Governor whenever he chose. But revenge rankled in his heart. He had met with a signal defeat, and nearly a thousand of his subjects were in bonds. He burned for an opportunity to wipe out the disgrace. In the course of a week another plot was devised and secretly communicated to those of his tribe who were held as slaves by the Spaniards. It was this: On a given day, at an appointed signal from the chief, and when the camp would be securely dining, every Indian was to rise upon his master and kill him with whatever weapon was at hand. Accordingly, when the specified day arrived, Vitachuco, who was to be a prominent actor in the bloody drama, visited the tent of the commander. De Soto, according to his custom, invited him to dinner. Whilst the company were busily engaged in the duties of the table, Vitachuco pounced upon De Soto like a vulture on his prey, at the same moment giving the fatal signal in a loud, terrific war-whoop, which rang throughout the camp like the knell of death. With one blow of the chief's heavy fist, skilfully planted between his eyes, De Soto fell to the ground with his face bathed in blood; but before the blow could be repeated, the whole company at table

sprang to the rescue of their leader, plunged their blades into the body of the chief, and drew him from De Soto dead. The whole army were instantly in commotion. Personal rencounters for life or death were going on throughout the camp. As soon as the war-whoop of Vitachuco reached their ear, all the Indian slaves attacked their masters with whatever implement they happened to have—with pitchers, pestles, dinner-pots, or burning brands. The struggle was short but fearful. The firebrands did the most mischief, but in the end the Indians, being in chains, were all slain. Many of the Spaniards were wounded, and four killed. The natives displayed great bravery and strength. Some who survived at the close of the conflict were led into the square and deliberately shot down. A tall, muscular Indian, being led by a cord into this fatal enclosure by his master, who was a small and slender man, determined, when he discovered the object, to sell his life as dearly as possible. Stepping forward to his master, he seized him by the neck and leg, raised him above his head with the greatest ease, whirled him around, and then threw him violently to the ground. Following up his advantage, he sprang upon the body of his victim, and would soon have despatched him if he had not been attacked by the Spaniards. The savage seized the sword of

his master, regained his feet, and flourished it so bravely that he kept fifty of them in check. He whirled himself around so violently, with his sword at arm's length, that no one could approach him. They brought him down with their guns.

The Indians of other tribes who were in alliance with the Spaniards, and who were at that time about the camp, were compelled to assist in the massacre of the prisoners, in order to create such a state of enmity between them and the tribe of Vitachuco as to prevent any combination between them for the future destruction of the Spaniards.

Leaving the province of Vitachuco, De Soto marched towards Apalachee. He had heard much of the fertility of its soil and the bravery of its inhabitants, and was desirous of testing both. His journey there was extremely difficult. We have not room to narrate the particulars of his passage, with his luggage, horses, and obstinate swine, through deep swamps, over rivers, across which he had to construct bridges, through forests, and, what was worse than all, the irritated Indians, who were constantly around him like swarms of mosquitoes, seizing every opportunity to gall him with their arrows, which they sent with such force as to pierce the Spaniards' coats

of mail, and even send them through their saddles deep into the bodies of the horses. The towns through which they passed were generally abandoned, as the natives desired to form no acquaintance with them.

In the month of October they reached Apalachee, where De Soto determined to pass the winter.

CHAPTER VIII.

Exploring Parties. — Guide murdered. — Ocean found. — **Traces** of Narvaez. — Signals. — Anasco's Expedition. — Avoids the Natives. — His Dangers. — Sufferings from Cold. — Suspense. — Acute Smelling. — A Breakfast Party. — Attacked and taken. — Plans for an Emergency. — Joyful Discovery. — Happy Meeting. — Captives liberated. — Different Routes. — Calderon's Courage. — Signals discovered. — A fat Chief. — His Concealment. — Capture. — Stratagem. — Escape. — Declarations of the Guard. — Superstition and Necromancy. — De Soto's Policy.

THE town of Apalachee consisted of some two hundred and fifty rude Indian huts. Whilst tarrying here, De Soto sent out parties to examine the country. One of these parties, under the command of Juan de Anasco, was directed to go to the south in search of the ocean. They had a suspicious guide, who led them in a long, roundabout course, in which they crossed their own tracks several different times. They became angry with him; he retaliated; blows ensued, and the poor fellow was slain in a swamp. They then used another Indian, whom they had captured, as their guide. He led them in a direct course until their eyes were cheered with a sight of the deep-blue water of the ocean. Hurrying on, they soon came to a spacious bay

Their attention was here attracted by objects which they had seen nowhere else on their journey. In one place a quantity of charcoal and cinders were scattered around a rough, primitive-looking forge ; in another were a number of trees, hollowed out as if for feeding-troughs, and near by the skeletons of large animals, which they soon discovered were those of horses. These unusual appearances were soon explained. They had arrived at the spot where Pamphilo de Narvaez had constructed his rude boats, in which he embarked on his ill-fated voyage, to make his escape from this land of sickness, savages, and death. On their journey through the country, they had occasionally heard from the Indians of Narvaez. Places had been pointed out to them where he had fought with them, and, from their accounts, where he was conquered. They suspected they were upon his track, but now they were certain of it. Here were the affecting memorials of his splendid failure. After making a careful survey of the spot, and placing signals in the highest trees, that might be seen a considerable distance upon the water, they hastened their return to the camp, and communicated the important intelligence to their commander.

It will be remembered that, when De Soto set out upon his wandering through this unexplored country, he left near the place of landing thirty

horsemen and seventy footmen, under the command of the brave and chivalrous Pedro Calderon, with provisions sufficient for two years. He now resolved to send for them to come to him in the village of Anhayea, in the province of Apalachee. He well knew that to send them a message would be a dangerous enterprise. It would require great vigilance, bravery, address, and strength. Juan de Anasco possessed all these qualities, and was therefore selected for the service. He had assigned to him thirty bold cavaliers, selected from many others, all of whom panted for the honor of engaging in the enterprise. They rode fleet horses, of high mettle; for, as they were to pass through an enemy's country, some of whom were burning with revenge against the Spaniards, their success would depend as much upon speed as upon any other quality. After receiving their orders, they started off. Their policy was to keep, if possible, from being seen by the natives; to avoid their towns, or pass hastily through them at night; and, by their fleetness, prevent the Indians from sending any intelligence ahead, so that there might be no gathering of the enemy to impede their progress. Most of the way their march was a wild, Gilpin-like scamper, as their desire was not to have adventures with the Indians, but to reach Calderon as soon as possible. They did meet with adventures, however,

and were obliged to exhibit skill, stratagem, and bravery to prevent being taken prisoners. One of their number died, and one horse gave out, which they left in the fields. They afterwards obtained him. A portion of the time they rode many miles without seeing an Indian; at another time they found themselves in the midst of an ambuscade. Arrows poured upon them from every quarter, as if the trees were instinct with life and had converted their branches into bows. Juan de Anasco and his party fought only in self-defence. They had not time to stop and follow up their successes. All they desired was to get safely through the dangerous region and deliver their message. Along the banks of the rivers and around the borders of swamps they found the enemy planted, who gave them great annoyance. Some of their skirmishes with them were highly exciting. In some instances the water through which they passed was so cold that they had great difficulty to force their horses through. After accomplishing this, the men themselves, being completely drenched, suffered intensely.

As they approached the province where they expected to find Calderon, they became solicitous to know whether he was living, whether the chiefs were on good terms with him, and especially whether Mocosco continued the faithful ally of the Spaniards.

There was in the company a half breed, whose

name was Pedro Moron, who was distinguished for the keenness of his scent. Early one morning, while it was yet dark, as they were riding rapidly along, Pedro suddenly exclaimed, "Be careful! I smell fire!" The party checked their steeds, looked around in the darkness, carefully listened and snuffed the breeze, but without seeing, hearing, or smelling any thing unusual. After riding a mile or two farther, Pedro insisted upon it that he smelt fire, and that it could not be far off. The whole company were soon convinced that Pedro's olfactories had not deceived them; for after another examination, a light was seen twinkling at a distance through the trees of the forest. Approaching it very cautiously, they discovered a party of fifteen or twenty Indians, men, women, and children, cooking and eating. The Spaniards resolved to capture them, ascertain Calderon's condition, and whether Mocosso continued on friendly terms with him. If he did not, they would send these Indians to Cuba as slaves. They approached in the darkness, slowly and noiselessly, quite near to this breakfast party, without detection. Then putting spurs to their horses, they sprang suddenly upon the Indians, and succeeded in capturing some fifteen, nearly the whole of them. A few plunged into the woods and thickets, and made their escape. During the excitement of the occasion, the Indians frequently cried

"Ortiz! Ortiz!" as if to remind the Spaniards that they were friends, and were acquainted with Ortiz.

The fish which the Indians had been cooking now furnished the Spaniards a very acceptable meal, which they ate without leaving their horses. The limited information which they obtained from their captives was far from being satisfactory. They were still in doubt respecting Calderon. They looked carefully around for the footprints of horses, but saw none. They pressed on with hearts saddened with painful suspense. They had now arrived near where Calderon was left, and yet they could discover no traces of him. They talked over the plan they would adopt in case Calderon had been slain, or had left the place. They would secrete themselves in the depths of some forest, rest a number of days for their horses to recover from their fatigue, and then fight their way back through the enemy's country, if possible; but if their enemies should prove too powerful for them, they resolved to die fighting bravely to the last. Whilst pondering and conversing upon these things, with depressed spirits, they came to a pond, where they discovered prints of horses' hoofs, and indications that the Spaniards had made lye there for the purpose of washing their clothes, on the banks of the pond. Their suspense was now at an end; they were as much overjoyed as was Robinson

Crusoe when he discovered for the first time human footprints on the sandy shore of his desolate island. Not only did this weary company of cavaliers shout for joy—their horses caught their spirits. They seemed now to be as quick scented as Pedro himself, and, snuffing the breeze, they snorted, reared, plunged, and neighed aloud, as if calling to other horses which they knew could not be far off. All, both horses and riders, now pressed on with renewed spirits, and in the edge of the evening they came suddenly upon Calderon and his company, just as the evening patrol were leaving camp. The moment the two parties saw each other, they rent the air with loud shouts, and rushed towards each other with the most joyous excitement. Alas for poor human nature!—Calderon, instead of asking after the health of De Soto and the adventures of the army, earnestly inquired, “Have you found any gold?”

The Indians which Anasco had captured on the way were brought into camp; but when he found that their chief, Mocoso, continued the friend of the Spaniards, he released them and sent them home with presents, at the same time inviting, through them, their cacique to visit him with a company of his people. A few days afterwards, Mocoso came to the camp, bringing with him the horse and its accoutrements which Anasco had left in the fields

because it had given out. As the Indians did not dare to ride the animal, two of them led him, whilst others brought the saddle, and other articles that belonged to him, in their arms.

In compliance with the orders which he had received from De Soto before he left, Anasco, in a few days, embarked in the brigantines for the Bay of Aute, or St. Mark's, where were the remains of the horses and forge of Narvaez. Another of the company, Gomez Arias, sailed as the bearer of despatches, taking with him twenty Indian squaws to Donna Isabella, in Cuba ; and Pedro Calderon set out with a force of a hundred and fifty, seventy of whom were mounted, to find his way to De Soto by land. We shall not narrate the particulars of Calderon's journey to his Governor at Apalachee. It must suffice to say, that it was very similar to the march of De Soto and that of Juan de Anasco, being severe and tedious. At the rivers, morasses, and woods, he was met by the Indians, who offered violent resistance to his passage. By day and by night they were howling, like so many hungry wild beasts, around his path, and at every favorable opportunity sending their silent, painful, and oftentimes fatal shafts among them. With heroic courage, Calderon fought his way through them, killing several of their chiefs and many of their men. He lost from his own company about a dozen soldiers and several horses.

When Calderon arrived at Apalachee, he was highly gratified to find Juan de Anasco there. Anasco had coasted along the shore of the Gulf of Mexico, until he saw the signals which had been fixed in the highest trees at the Bay of Aute; he then sailed into the harbor, and found a company of De Soto's men waiting for him, who escorted him to their commander at Apalachee.

Whilst Juan de Anasco was absent on his embassy to Calderon, De Soto had a curious adventure with the cacique of Apalachee, whose name was Capafi. This chief was unwilling to come to any terms, or even have an interview with the Spanish Governor. He kept himself so closely concealed, that it was some time before De Soto found out his haunt. He had sufficient reasons for this; among them was his own helplessness. He was an Indian Daniel Lambert — so heavy, fat, and unwieldy, that he could not walk. When at home, he crawled around his tent on all fours. If he went abroad, he was borne in a rough palanquin, or in the arms of some of his people. His personal safety required total concealment. He therefore secreted himself in the heart of a dense forest, access to which was extremely difficult. There was only one entrance to his retreat, and that was so narrow that only one could enter it at once. This being barricaded in several different places, where also was stationed a

strong guard, and the old chief being surrounded by some of his fiercest warriors, felt comparatively safe. But De Soto found him out, and attacked him like a lion in his lair. The Indians made a brave defence for their corpulent chief, but it was of no avail. Their barricades were taken one after the other, and they were driven into a small clearance in the depth of the forest, where the helpless old chief was waiting. With intense solicitude, the result of the fight. When the Spaniards had effected an entrance into this enclosure, and were cutting down the guard in the presence of the chief, Capafi gave his men orders to yield, telling them they had done all in their power, and further fighting would be useless. After the Indians had capitulated, they knelt before their conqueror, and earnestly entreated him to spare their helpless, yet beloved chief. He assured them that his intentions in visiting their country were friendly, and that he would inflict no injury upon their cacique. The fat sagamore was then brought to him by some of his body-guard, that he might kiss the hand of the successful Spaniard. Though De Soto promised to treat him kindly, as a matter of expediency he held him a captive. He thought that by so doing the Indians would be careful not to molest the Spaniards. He was mistaken. Being relieved of the care of their chief, they had nothing to do but to annoy the invaders, for which they were

careful to avail themselves of every favorable opportunity.

De Soio remonstrated with the chief for the ill conduct of his tribe. Capafi professed great regret for it, and revealed to the Spanish commander the hiding-place of some of his bravest followers. He even offered to go to them under a military guard, and order them to cease troubling their white visitors. His proposal was accepted. Under a strong escort, embracing both foot and mounted soldiers, the fat and wily old chief set out. When they arrived near the place of concealment, the chief sent some messengers to the Indians who were secreted in the forest, ordering them to present themselves before him the next morning. At night, a strong guard was placed around the cacique, although it seemed unnecessary, for it was impossible that such a mass of fat should either run or be stolen away. Sentinels were also stationed a short distance off, to give notice of the approach of enemies, if any should venture to molest them in the dark. After every arrangement was made for their own security, and especially for the safety of the chief, those not on duty laid down to rest. The night wore away without any alarm, but when the morning came their amazement was extreme to find that the corpulent, helpless, cunning old chief was gone ! Where he had gone, or how, no one knew. The

sentinels and guard all declared that they had been wakeful and vigilant, yet they had neither seen nor heard any thing during the whole night. The conclusion to which they came was, that he had been, in some mysterious manner, whisked away from them through the air, either by evil spirits or by the potent influence of Indian necromancy. With fear and shame they retraced their steps to the camp, and related the wonderful disappearance to De Soto, with all the embellishments which their fears and superstition could invent. De Soto thought it best to take but little notice of the affair, although he was probably convinced that it was the result of their own carelessness in falling asleep at their posts.

CHAPTER IX.

Winter Experience. — Golden Reports. — Effects of Cruelty. — Tree shot down. — Cannon left. — Cofaqui. — Peter's Alarm. — His Baptism. — Large Escort. — The Course lost. — The Army bewildered. — The Swine useful. — Anasco's Success. — Beautiful Squaw-Sachem. — Her Courtesy. — A Suicide. — The Princess captured. — Gold proves to be Copper. — Pearls. — Spanish Mail. — The Princess escapes. — Her Cruelty. — Gigantic Chief. — Battle of Mauvila. — Engagement of the Rear-Guard. — Results of the Battle. — A Night of Agony.

DURING the winter that De Soto spent at Apalachee, the Spaniards had many rencounters with the Indians. For whenever any of them wandered from the camp, they were almost certain to be discovered and attacked, whether they were on horse or afoot. In these engagements the natives exhibited great prowess and strength. So large and powerful were their bows that they would sometimes send an arrow entirely through a horse, and at other times would bury the arrow completely in the horse, leaving apparently only a small flesh wound, which would be the hole through which the arrow had entered.

One day two young Indians were brought to De Soto, apparently about sixteen or seventeen years of age, who had accompanied Indian traders

in their journeys from one tribe to another. In their examination these Indians stated, that about thirteen or fourteen days' march from where they then were was a province which produced gold, silver, and pearls, and that a woman governed it, to whom the surrounding tribes were tributary. One of them also gave a particular account of the process of mining and of refining metals, "as if he had seen it done, or the devil had taught it him." Those who were acquainted with the process said that it was impossible to give so correct an account without having seen it. This was the most acceptable news that the Spaniards could hear. The name of this new El Dorado was Cofachiqui. De Soto determined to lose no time in setting out for it. Accordingly, after having remained in Apalachee five months, he broke up his encampment and commenced his march for Cofachiqui. He would have taken the Indians which he had captured with him, as servants and baggage bearers, but as during the winter they had been kept in fetters, were almost naked, and had been exposed to the severity of the cold, they had nearly all died from cruel treatment. The Spaniards were therefore obliged to carry their own baggage. In three days they arrived at a town called Capachiqui. Here seven men, who had wandered too far from the camp, were attacked by the same number of Indians. A bloody conflict ensued,

which resulted in the death of six of the Spaniards. After ten days' travel, they arrived at Cofa, the cacique of which received them with all honor. He made them a present of rabbits, quails, corn, and large numbers of dogs. He also appointed two thousand Indians as a kind of guard of honor to the strangers.

De Soto had persevered in carrying his cannon with him through all the woods, swamps, and difficult passes which he had thus far met. Finding it but of little use in the guerilla mode of warfare adopted by the Indians, and it being a great burden to those who had the special care of it, he resolved to leave it in charge of this friendly chief. That he might know its wonderful power, De Soto ordered it to be loaded and pointed at a tree at a considerable distance. When it was touched off, the Indians were astonished at the loudness of the report; but when they saw its execution in cutting off, with only two charges, a large tree, which it would have required them a long time to fell, they were more amazed than ever. They received the care of this marvellous instrument as an evidence of the confidence of these strangers, and promised that it should receive no injury. After resting here a few days, the army resumed their march to the country of Cofaqui, the brother of this friendly chief. A message had been sent to him by his

brother that the Spaniards were coming, with the request that he would give them a kind reception. He accordingly came out with a large retinue of his followers, richly decorated with graceful plumes



Firing of De Soto's Cannon.

showy mantles of costly skins, and the usual ornaments of a full dress. Professions of mutual friendship were soon exchanged between the two parties. Whilst here, Peter, one of the young Indian guides, alarmed the whole camp. Two different accounts of the affair are given. The Portuguese narrative says that the boy had a fit; he foamed at the mouth and tumbled on the ground as one possessed with a devil. "They said a gospel over him, and the fi

left him." But the historiographer, Antonio de Herrera, states that the alarm was given by an Indian calling out that Peter was in danger of being killed. "All the forces were immediately at arms, and found Peter quaking, who said that the devil, attended by many of his companions, had threatened to kill him in case he conducted the Spaniards as he had promised; that he had dragged and beaten him so unmercifully, that, had they not come to his assistance, he would have killed him; and since the great devil had fled from two Christians, he desired that they would baptize him, that he might be a Christian as well as they." Herrera goes on very coolly to say "This appeared to be no fiction, by the bruises and swellings; whereupon the Adelantado (De Soto) delivered him to the priests, who stayed with him all night, baptized him, and the next day he was mounted on horseback, because of his hurts."

After leaving this place with an escort of several thousands of Indians, the army entered a vast wilderness, where, after a short time, they lost the path, and knew not which way to go. The escort and the guides were equally ignorant. The Spaniards were here reduced to great straits. Their food was gone, their horses exhausted, the spirits of the men depressed, and no one could give the least information as to the direction they should take to extricate themselves from their perilous

condition. Being on the banks of an unknown river, De Soto sent off four exploring parties, each accompanied with a thousand Indians, to follow the course of this stream, in opposite directions, for purposes of discovery. The swine which they had succeeded in driving along with them to the present time now answered a valuable purpose. Enough of them were killed to furnish each man an allowance of half a pound. Though this was far from appeasing their hunger, it was better than nothing. The exploring party under Juan de Anasco, after three days' travel, succeeded in finding a country well inhabited, and where was an abundance of food. When this intelligence reached the army, they were greatly cheered. De Soto immediately started off for this land of plenty. He left a card upon a tree containing directions to dig at the root and letters would be found. When the other exploring parties returned, they saw this card, dug up the letters, and in this manner learnt where their Governor had gone and what were his orders. The country discovered by Anasco, and whither the whole army had now gone, was in the far-famed province of Cofachiqui, of which they were in pursuit. The Indians who had accompanied them were at war with this people, and therefore now seized, unknown to the Spaniards, every opportunity to murder old and young, of both sexes, wherever they could

find them. That he might not be implicated in their cruelties, De Soto released his Indian escort, made them presents for their services, and sent them home.

The province of Cofachiqui was under the administration of an Indian princess. This squaw-chief is said to have been very beautiful, courteous, and generous. She made a visit of ceremony to De Soto, gave him provisions for his people, offered him houses for their use, and even took off a string of rich pearls which went three times round her neck, and with her own hands placed it upon the neck of the Spanish commander. In return, De Soto gave her a gold ring, containing a ruby, which she placed upon her finger. The mother of this lady-chieftain refused to have any intercourse with the Spaniards. All the efforts of De Soto to obtain an interview with her were baffled. The princess commanded an Indian to guide a company of Spaniards to the retreat of her mother. On the way this guide committed suicide with the sharp flint head of an arrow. Knowing that if he obeyed the princess he would greatly offend her mother, if he disobeyed he would incur the anger of the princess herself, and by suicide he would escape both, he preferred this latter to either of the other alternatives. As no other person in the company knew the hiding-place of the old lady, the secret would die with

himself, and the lady would escape. This was the most plausible explanation of his conduct which could be given.

To secure good treatment from her subjects, De Soto captured the young princess who had treated him so kindly, and kept her under close guard. As this was the place where the precious metals were expected to be obtained, diligent inquiries were made respecting them. Specimens were brought, which at once put to flight all the dreams of luxury and wealth the Spaniards had cherished. The yellow metal which they had heard of, and which they had presumed was gold, proved to be nothing but light-colored copper, and the specimens brought as samples of silver ore were nothing but useless sand, containing white, shining particles, similar to mica. The golden bubble burst. The principal alleviation of their disappointment consisted in vast quantities of pearls which they found there, some of which were perfect, but others had been smoked and injured by fire. In the burying-places they found many bushels of them. They carried away only a few, and even these soon became burdensome. When examining the place for valuables, they were greatly astonished to discover a dagger and several coats of mail, which had long been in the possession of these Indians. After diligent inquiry concerning their history, it

was the opinion of the Spaniards that they had belonged to an expedition which had been fitted out, a number of years before, under the command of Lucas Vasquez de Ayllon. Vasquez died; his enterprise proved a failure, and these were its memorials.

Having staid in this rich and productive country until he had worn out his welcome and a state of ill feeling had been engendered between the natives and the Spaniards, De Soto broke up his encampment and resumed his march. He took with him the captive princess, in order that through her influence he might obtain guides and baggage-carriers for his army till he reached the limits of her dominions. Although this beautiful squaw-sachem was closely watched, she had art enough to contrive a method of escape, which she successfully executed. She secretly left the camp, taking with her a box of valuable unbored pearls and two or three negro slaves who belonged to the Spaniards. Why she enticed these slaves away is unknown, unless she wanted them as trophies because they had once belonged to the Spaniards. She had slaves of her own, but did not treat them very kindly. They were Indians who had been captured in war. In order to prevent their return to their own people she had them lamed, by having the sinews of the leg cut near the ancle.

A few days after, De Soto entered the territory of a chief named Tuscaloosa. He was of gigantic stature and of great strength. He had heard of the strangers, and was prepared to receive them. He was very courteous to De Soto, though he took but little notice of any of his officers. The Governor, according to his usual custom with the chiefs, held this Goliath-like warrior in durance, in order to secure good treatment from his followers. He afterwards had to pay dear for this violation of confidence. When the chief had conducted the Spaniards to Mauvila, a large fortified town, where he generally resided, it was found that all the aged and the children were absent, but thousands of noble, sinewy, well-armed braves were assembled and concealed in different houses, who had all the appearance of being prepared for deadly conflict. It so happened that only a portion of the Spanish army had pressed on, with De Soto and the chief, to the town. The others were slowly following, under the command of Luis de Moscoso. After the Spaniards had entered the town, which is believed to have been located at what is now called Choctaw Bluff, between twenty and thirty miles above the junction of the Alabama and Tombigbee Rivers, the Indians soon managed to become embroiled in a quarrel, which immediately led to a general and sanguinary battle. All the men on

both sides who were in and around the town were engaged. The Indians fought like so many demons. Every inch of ground in the streets was bravely contested by the infuriated combatants. Even the young squaws who were in the town engaged in the bloody conflict with the heroism of despair. The town was set on fire. The murky smoke and raging flames, as they swept furiously through the streets, added to the horrors of the scene. At times the Spaniards would be driven before the savages; then rallying, they would recover, after great effort, the ground they had lost. When the vanguard were nearly exhausted, the rearguard, under Moscoso, came into the field, and seeing many of their comrades slain, and many more wounded, they rushed into the thickest of the conflict, burning with revenge. The battle raged with new intensity, both in and around the city. It commenced in the morning, and continued until sunset. The Indians refused to yield. They fought desperately to the last gasp. When night came, the Spaniards were in possession of the field. A day of horrors was followed by a night of agony. The loss of the Spaniards was nearly a hundred men and fifty horses killed. Of the Indians the accounts state that several thousands fell. Many of them were consumed, because they could not escape from the houses which were on fire. Some of the buildings were very

large — capable of containing several hundreds. These were filled with natives, who perished in the flames.

Though the Spaniards were victorious, they found themselves after the battle in an extremely deplorable condition. There were nearly two thousand wounds requiring immediate care, and there was only one surgeon in the army, and he inexperienced and unskilful. To add to their distress, all their ointments, medicines, bandages for swathing wounds, and the various other articles so needful in times of sickness, were consumed by the fire. No houses were standing where the wounded could be sheltered. The night was passed in the open air. Those who were so fortunate as to escape being severely wounded assisted in taking care of the others. Some tore their own shirts into strips to furnish bandages for others. Some dissected the slain Indians for their fat, to use in the place of ointments. Others carved the horses, and kept their flesh, with which to feed the sick. This was the most severe engagement which the Spaniards had experienced since their landing upon the continent, and they never recovered from its effects.

CHAPTER X.

Ecclesiastical Losses. — Dry Mass. — Rumor of Ships. — De Soto's Change. — Battle at Night. — Moscoso cashiered. — Nove Bedding. — Fortified Town. — The Mississippi discovered. — Great Change. — Indian's Request. — Imposing Service. — Boats destroyed. — Death of De Soto. — His double Burial. — Moscoso his Successor. — Arrival in Mexico. — The Route. — The Time occupied. — The Termination. — Diminished Numbers. — The Policy and Influence of the Spaniards. — Blood-hounds. — Sunday the sailing Day.

At the time of the conflagration in Mauvila the Spaniards lost all their wine, wheaten flour, plate, and ecclesiastical robes, with which they were accustomed to celebrate mass. This was regarded as a great affliction. Having decided that, even in this extremity, the use of flour made from corn was not allowable in that imposing service, they were reluctantly compelled to dispense with it. They resolved, however, to do the best they could. Hence on Sundays and festival occasions they erected a temporary altar of such materials as were at hand, before which the priest officiated, arrayed in skins, which were made to imitate, as nearly as possible, his ecclesiastical robes. He went through the whole ceremonial, except the consecration of the elements. Being destitute of wheat bread and wine, he was

compelled to omit these from the service. This imperfect ceremony was denominated by the Spaniards the "Dry Mass."

Soon after this disastrous battle with Tuscaloosa, De Soto received reliable intelligence that vessels had been recently seen upon the coast, which was only about seven days' journey distance. Believing them to be some of his own officers whom he had sent home some time before for reinforcement and additional supplies, he was greatly encouraged. With their assistance he imagined that he would be able to establish a colony, keep possession of the country, and then make successful explorations for the precious metals. His men cherished entirely different intentions. They were thoroughly tired of these useless wanderings amid savage tribes. To them these vessels afforded a gleam of hope that they would be able soon either to return home or sail to South America, where gold was known to be abundant. They determined to make their escape in them, if possible. When De Soto learnt this, his feelings underwent a remarkable change. He became taciturn, irritable, and unhappy. He lost confidence in his men, and being unwilling to return home or even to send any intelligence, until he had met with greater success, instead of directing his face towards the sea, he struck into the interior. He was followed reluctantly by his disappointed

men. They arrived upon the banks of a river, perhaps the Black Warrior. They were here met by Indians, who disputed their passage. Two weeks were spent in building boats with which to cross. On the 18th of December he reached Chicaza, supposed to be the territory of the Chickasaws. They here passed two months in winter quarters, at the end of which time they had another dreadful conflict with the natives. The savages came upon them in three bands at the dead hour of night. In a moment the whole camp was in confusion. The men seized their weapons and sprang to the defence. But little order could be observed in the darkness. Each fought as best as he could, whenever he discerned a foe. The Indians set the town on fire, which operated favorably for them. Before morning, they were vanquished. But the victory cost a great price. Forty soldiers and fifty horses had fallen. Nearly all the swine had perished. They were fastened in one of the houses, and were nearly all consumed. The only Spanish woman who had accompanied the army in all their romantic marches also died. Her husband was in the company. After she had escaped from her burning dwelling she returned to get some pearls which she had forgotten, when retreat became impossible. She was burnt to death. De Soto became offended with Luis de Moscoso, whose duty it was to see that

vigilant sentinels were placed upon guard. He was suspicious that this duty had been neglected, and for this reason the Indians were so successful in their midnight attack. He therefore deposed Moscoso from his office of master of the camp, and conferred this honor upon his brave and faithful Baltazar de Gallegos. The army now suffered from cold. They resorted to the expedient of making thick fabrics of ivy leaves and grass, one half of which answered for a mattress, and the other half, thrown over them, served for a blanket.

In the month of April, 1541, De Soto came upon a large Indian fortress, protected by strong palisades. It was square, each side measuring about a thousand feet. Inside of this were two other palisades, behind which the Indians might successively retreat in case of necessity. It was called Alibamo, from which the word Alabama comes. He here had another engagement. The fort was carried by assault. The Indians were defeated with great slaughter, while only some fifteen or twenty of the Spaniards were slain, or died subsequently of their wounds.

Leaving Alibamo, they travelled for seven days unmolested by the Indians, as the country through which they passed was uninhabited. They made but slow progress, in consequence of dense woods and deep swamps, which impeded their course.

They at last reached the banks of a wide, turbid and rapid river, which they named the Rio Grande, or Great River. Little did they imagine they were then standing upon the borders of a stream which, in the course of three centuries, would be the great central artery of a vast republic, would be lined with numerous cities and villages, and be traversed by hundreds of floating palaces, borne onward by the power of steam more rapidly than the swiftest steed could travel. Yet so it was. The river which they had reached was the renowned Mississippi, appropriately designated by the Indians "The Father of Waters."

De Soto spent twenty days in building boats with which to transport his army and baggage over. During this time he was visited by the natives, who came in large fleets of canoes, gayly decorated, and made an imposing appearance. After the passage of the river had been effected, a cacique came to him and besought him to pray to his God for rain, as there had been a long drought, and the fields were parched. He promised to comply. To do it in the most impressive manner, he erected upon a high hill, which overlooked the river, a large cross. He then ordered the whole army, with the exception of the guard, to approach it in procession and offer prayers. A company of priests and friars headed the procession, chanting the litany, while the soldiers



De Soto offering prayer for rain. — Page 135.

gave the responses. When they arrived near the cross, they all knelt and offered prayers; after which each individual approached, knelt before it, and kissed it. Many of the Indians joined in the procession, whilst thousands of others were spectators. After the ceremony on the hill was over, the procession returned in similar order. During the night rain fell abundantly.

After crossing the river, De Soto¹ broke up his boats, in order to use the nails and spikes for a similar service, if necessary, and marched farther into the interior. How far he went, it is difficult now to tell. As he found no gold, and his men and horses were constantly dying, he retraced his course to the Mississippi. He was here taken sick with a violent fever. Believing himself to be near his end, he made his will, appointed Luis de Moscoso his successor, bade his officers and soldiers farewell, confessed his sins according to the Roman Catholic custom, and died.

His death was deeply lamented by all his followers. As at that time they were among unfriendly Indians, it was considered of great importance that De Soto's death should be concealed from them. He was secretly interred. The Indians, however, discovered the place of his burial. Fearing they would exhume and mutilate him, the Spaniards themselves opened his grave, removed his remains,

placed them in the trunk of a tree, which they hollowed out for the purpose, and, amid the stillness and darkness of midnight, they buried him beneath the waters of the Mississippi.

His survivors were conducted by Moscoso, after incredible hardships, much fighting with the Indians, and after the loss of all the horses and many of the men, to Panuco, a river of Mexico, which empties into the Gulf of Mexico.

In the preceding sketch of De Soto's ramblings, no attempt was made to trace his course, nor fix the localities where the different incidents occurred, because of the great difficulty of arriving at correctness upon these points. The best that can be done is to present the results which have been reached by those who have given special attention to the subject, but without our vouching for their accuracy.

If the reader will cast his eye on a map of the United States, and follow us along, he will obtain as good an idea of the route pursued, and the distance travelled, as it is in our power to impart.

Near the middle of the western coast of East Florida will be seen Tampa Bay. It was this bay which the Spaniards called the Bay of Espiritu Santo, or Holy Spirit. Here they landed. From this point they proceeded northerly to Vitachuco. Then, turning to the west, they crossed the Suwanee River, and arrived at Tallahassee, near the Apa

lachee Bay, or Bay of St. Mark's. From this point they penetrated the country northwardly to the Savannah River touching, in their course, the points where Macon and Milledgeville now stand. Then, veering to the north-west, they proceeded as far as the northern part of Georgia, near La Fayette. Finding no gold in this direction, they set their faces to the south and travelled on, passing through the present localities of Rome, Jefferson, and Montgomery, following the course of the Coosa and Alabama Rivers, till they arrived at Maubila, near Mobile Bay. From this place they marched to the north-west, crossed the Tombigbee River where Columbus now stands, and struck the Mississippi at a point between Memphis and Helena. This is the route as traced by Mr. Theodore Irving, in his interesting work, "The Conquest of Florida," and marked upon the map accompanying his book. After the death of De Soto, his survivors visited the hunting-grounds of the far west; they crossed the Red River near Natchitoches, and penetrated to the borders of Mexico. They then retraced their course to the Mississippi. As they arrived in Florida in May, 1539, and did not reach Panuco till September, 1543, they occupied over four years in these useless wanderings.

Thus terminated an enterprise which had been commenced under the most favorable auspices in

respect to the numbers, wealth, and influence of those concerned, and also in regard to the probable prospects of success. With high hopes, dauntless courage, and noble bearing, did those gallant cavaliers set out from Spain to subjugate the new world, and return laden with rich spoils of gold and pearls. But, alas ! how different was their experience from their anticipations !

Of the one thousand persons who landed with De Soto in Florida, only three hundred and fifty reached Panuco. They had found no gold ; their clothes were worn out ; they were roughly clad in skins ; many of them were emaciated and diseased, so that they presented a most wretched and forlorn appearance. They had formed no settlements, established no trading posts, and left behind them no garrisoned forts. The enterprise had proved a splendid failure. Not only had there been an immense pecuniary loss, but also the sacrifice of some of the bravest and most chivalrous spirits of Spain. Another unpropitious circumstance was, that, on almost all the tribes through which they passed, they had left an unfavorable impression. How could it have been otherwise ? Their great object was gold, gold. For this they made great sacrifices, and endured great hardships and dangers. They seem to have regarded any measures justifiable which would assist in the accomplishment of their

cherished pursuit. They acted as if they had a just claim to every thing which they found upon their route — as if the aborigines had no rights, and were destitute of all feeling. Hence they seized any food, pearls, skins, or other articles which they found, and which they knew belonged to the natives. Men and women were captured, chained, and compelled to be the slaves and baggage-bearers of the Spaniards. The caciques, whether male or female, were also seized and held in captivity whilst the army were passing through their domains, in order to secure the services of their subjects. If the Indians were detected in making reprisals, or revenging themselves, they would be horribly mutilated, by having their hands and their noses cut off, and in that condition would be sent home to drag out a degraded and miserable existence among their friends. Ravenous bloodhounds were used to discover and seize the poor natives when they attempted to secrete themselves from their unfeeling pursuers. In some instances these hounds were allowed to tear the Indians to pieces, as a punishment to terrify others.

Another peculiar feature of this expedition was seen in the manner of their observance of the Sabbath. Although the rites and ceremonies of the Roman Catholic form of worship were performed on that day, yet it was on a Sunday that De Soto,

with his magnificent army, sailed from St. Lucas, in Spain, amid the roar of artillery and the sound of martial music, to touch at the Canary Islands on his way to Cuba. It was on Sunday that he departed from the Canaries. After spending some time at Cuba, of which he had been appointed Governor by the King of Spain, he set sail from there on Sunday, May 18, in the year 1539. In each instance, this day was selected as the time of embarkation. They practically adopted the maxim, ‘The **better the day, the better the deed.**’

CHAPTER XI

Our Plan. — Sir Martin Frobisher. — Queen. — Pinnacled Coast. — Dangers. — Men lost. — Discouragements resisted. — Beautiful Sight. — Straits discovered. — Mighty Deer. — Escape from Indians. — Visitors. — Boat's Crew captured. — Frobisher badly off. — Decoy Bell. — Man caught. — Tongue bitten. — Reports of Gold. — The black Stone. — Second Voyage. — Gold seeking. — Conflicts. — Suspicions of a cloven Foot. — Woman licks Wounds. — Lameness feigned. — Talking to a Picture. — Vessels loaded. — Meta incognito. — Third Voyage. — Dogs. — Whales. — A Whale run down. — Fresh Water from Icebergs. — The Dennis destroyed. — Sudden Changes. — Refining the Ore. — False Stories. — The Truth discovered.

As the plan of this work is based upon chronological order in the account of the various explorations of the country, irrespective of the question whether the explorers confined their examination to the coast or penetrated the interior, adherence to our plan requires us now, though at the hazard of an apparent abrupt transition, to part company with the Spaniards at the sunny south, and attempt a description of the experience of the voyagers to our more northern regions.

Of the different early navigators who visited the coast of North America, none were more deter-

mined and resolute than Sir Martin Frobisher.* Like many others of his day, he supposed it practicable to find a passage to India and China round the north-west coast of America, and he was willing to undertake its discovery. Though this may not have been the only, nor the ostensible object of his voyage, it was one. His first voyage was made in 1576, with three vessels, two of which were barks, called the Gabriel, Christopher Hall, master, and the Michael, Matthew Kinderslye, master; the other a pinnace. Captain Hall, who wrote an account of the voyage, says that, June 8th, "we set sail, all three of us, and bore down by the court, where we shot off our ordnance, and made the best show we could; her majesty beholding the same, commended it, and bade us farewell out of the window. Afterwards she sent a gentleman aboard of us, who declared that her majesty had good liking of our doings, and thanked us for it, and also willed our captain to come the next day to the court, to take his leave of her." Their voyage fairly commenced on the 11th, when they probably left Gravesend, and committed themselves to the broad Atlantic. On the 11th of July, the sun appearing to be in the south-east, they came in sight of Friesland. As they neared it, it presented the beautiful but unin-

* New England Historical and Genealogical Register, January 1849.

viting appearance of an immense iceberg. The coast was studded with tall, steeple-like pinnacles, having a close resemblance to white marble, on account of the snow with which they were covered. The water was so deep that no soundings could be obtained. In sixty-one degrees north latitude, Frobisher attempted to land, but found it impossible, in consequence of the immense quantities of ice which encumbered the shore. The sea was so full of it as greatly to endanger the ships. But Frobisher here experienced more serious troubles than the ice occasioned. A violent storm having arisen, he became separated from his pinnace, which he concluded was destroyed by the severity of the gale, by which he lost four men. But this was not all, nor the worst. The captain and crew of the *Michael*, becoming disheartened with the severities of the voyage, secretly escaped with their vessel and returned home, carrying with them the false report that Frobisher was cast away. But notwithstanding these unlooked-for discouragements, and although his mast was sprung, his topmast blown away, and extremely foul weather prevailed, yet the resolute Frobisher continued to point his prow to the north-west. On the 1st of August he found himself in the vicinity of a large floating island of ice. When the rays of the sun fell upon it, it presented a brilliant and magnificent scene. All the hues of the rainbow were reflected from it,

giving to its uneven surface the appearance of a splendid temple, profusely ornamented with every variety of precious stones. But the next day it suddenly fell to pieces with the noise of thunder.

On the 11th of August, in latitude sixty-three degrees and eight minutes, he discovered and entered the straits which, from that circumstance, have ever since been called by his name. His vessel having sprung a leak, he ran into another sound, caulked her, and took in a supply of fresh water. He then continued his voyage. After sailing sixty leagues into the straits, he landed, and found signs of recent fire. The account also states that "he saw mighty deer, that seemed to be mankind, which ran at him, and hardly he escaped with his life in a narrow way, where he was fain to use defence and policy to save his life. He soon discovered other enemies. Whilst walking about the shore, he saw evident tokens that the place was inhabited. He then ascended a hill to see if any dwellings or inhabitants were in sight. From this elevated position he saw at a distance in the sea dark objects moving about, which he supposed to be porpoises, seals, or some kind of singular fish. But upon reconnoitring them more closely, he was equally surprised and gratified to perceive that they were men floating in small canoes of leather. When he attempted to descend the hill, he

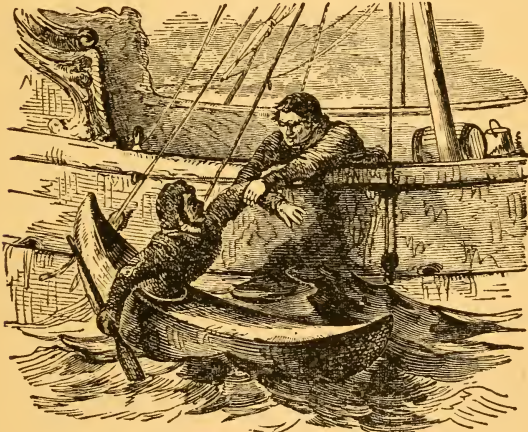
found that some of these uncouth-looking creatures had made it almost impossible for him to reach his boat. They had secretly concealed themselves behind the rocks, to intercept him on his way to the sea. He ran with all speed, and with difficulty reached his boat in sufficient time to push off and save it. He subsequently had various interviews with them. They came on board his vessel, brought salmon, raw flesh, and fish, and devoured them in the presence of the captain and crew. They amused themselves in handling the ropes and climbing the rigging, in which they were found to be quite expert. They possessed strong, sinewy arms and nimble bodies.

As their visits were frequently repeated, and their conduct unexceptionable, they secured the confidence and good will of the crew. The captain was more suspicious, and cautioned the men to be on their guard. His advice was unheeded. The men probably thought that they understood the character of these savages better than Frobisher, and therefore there was no necessity for special caution. They had occasion, before long, to repent of their presumption. Being equally destitute of fear and suspicion, five of the crew put off to the shore in the boat belonging to the bark. The savages, in whom they had so much confidence, seized a favorable opportunity, intercepted the boat, and

the men were never seen again. What became of them — whether they were held in captivity, whether they made the bold attempt to escape from this region of snow and ice by land, and perished in the attempt, or whether they were sacrificed — was never known. They were never heard of again. Frobisher was now left in a trying condition. One of his vessels had foundered at sea, the other had cowardly sneaked off home, and now five of his own crew had perished. He scarcely had men enough to navigate his vessel. In addition to this, his boat was gone, so that he had no means of pursuing the savages or reaching the shore. He was shut up to the narrow limits of his own deck. The natives were aware of his inability to leave his vessel, and they were sufficiently prudent to keep beyond reach of his guns.

It was usual with those early navigators to take, as evidences of their discovery, specimens of the productions of the countries visited, especially some of the natives. No one then, however evil-minded, could deny that the voyagers had been to unknown lands. After the loss of his boat, Frobisher greatly regretted that he had not seized some of the savages who had visited him and retained them for that purpose. Now that he had met with this loss, and the natives artfully kept out of his way, he was fearful of being obliged to return without any. He

determined to resort to stratagem. "To deceive the deceivers he wrought a pretty policy." Knowing how greatly they were delighted with bells, he resolved to use one as a decoy or bait to draw them within reach. For this purpose he brought on deck a showy-looking cow-bell, and rang it. The savages made their appearance, but kept at a respectful distance. After securing their attention, he signified to them by signs that whoever would come and get it might have the bell. This was a strong temptation. They approached a little nearer, but not



Frobisher seizing an Indian.

within reaching distance. They were suspicious of some evil design. To convince them of the sincerity

of his offer, Frobisher now threw the bell towards them, but purposely cast it so that it fell short of them and sank in the water. To increase their desire, he now rang a louder bell. Its merry tones were too attractive for resistance. One of them approached the vessel and reached up his hand to receive it. Frobisher handed the bell over the side of the bark, and then, letting it drop, suddenly seized the poor savage and drew him by main force on to the deck, boat and all. When the Indian found himself a prisoner, so greatly was he enraged that, "for very choler and disdain, he bit his tongue in twain within his mouth."

After taking possession of the country in the name of Queen Elizabeth of England, and commanding each of his men to take home something as evidence of the discovery, he commenced his return, and safely arrived in England October 2d, 1576. He was received with great distinction. All classes united in honoring the man who had done so much towards the discovery of the long-looked-for passage to India by the north-west coast of America.

Another circumstance which contributed greatly towards the enthusiastic reception of Frobisher was the report that the country which he had discovered abounded with gold, specimens of which had been brought home. Intelligence of this nature will

always make a man popular. No one is so highly honored by the populace as he who reveals some easy method of obtaining a fortune. The origin of this rumor in regard to Frobisher seems to have been this: One of his men, whose name was Hall, brought home, as his evidence of discovery, a black stone somewhat resembling sea-coal. This stone accidentally came into the possession of a woman, who threw it into the fire. After it was well heated, she poured vinegar upon it, when it presented a bright, golden color. Curiosity was now awakened. Perhaps this yellow, metallic appearance is caused by gold! The stone was next sent to an assayer of metals, who examined it and said it contained a large proportion of gold. One account says that he extracted from it so great a quantity of the precious metal that they gave it the name of gold ore. This was enough to excite the whole nation.

Frobisher had not been home long before a second voyage was planned. The discovery of a north-west passage became suddenly very attractive, now that gold could be picked up on the way. So great was the number of adventurers who presented themselves, that all could not be accommodated. As the voyage promised to be profitable, the government took the lead in it. By the 26th of May, 1577, Frobisher was ready for sea. He was provided, as before, with three vessels — one belonging to the

Queen, of two hundred tons, called the Ayde, and the two barks he had before, the Gabriel and the Michael. The Ayde carried a hundred men, of whom thirty were gentlemen and soldiers, the rest experienced sailors. Just before he started upon this second voyage, Frobisher was exalted by the Queen to the high honor of kissing her majesty's hand.

Leaving England the latter part of the month of May, he sailed first towards the Orkney Islands, then towards Friesland. When near the Orkneys he met vast quantities of driftwood, all of which was driven by a current in a north-easterly direction. Soon after leaving Friesland he entered the straits discovered by him in the former voyage. He at once proceeded to the place where Hall picked up his famous black stone which was supposed to be gold ore. It was called Hall's Island. Upon their arrival, many of the company went ashore, among whom were several professional gold finders, and all began to seek diligently for the precious metal. But, alas! none could be found. They also unfortunately had a collision with the natives, in which Frobisher himself was wounded, and had a narrow escape with his life. In another conflict they killed five or six of the natives and took two women captives, one of whom, being so old and ugly, the men questioned whether she was a human being. They

suspected that she was a devil and had a cloven foot. But when it was uncovered for examination it was found to be formed just like their own. Still, so repulsive did she appear that they gave her her liberty. The other was a young woman, with a child on her back. When first discovered, she was taken for a man, fired upon, and the child was wounded. After she was taken, the English dressed the wounds of her child and bound them up; but she, not knowing the design of their treatment, tore off the bandages, removed the ointments, and with her own tongue, in dog fashion, licked the wound well. Frobisher had previously captured a man, so that now he had three natives on board his vessel. Through these he was enabled to have intercourse with others. From them he learnt that the five men who were lost the preceding voyage were still living. This was good news, provided it should prove true. The natives agreed to take the captives a letter, and to return with their answer. A note, dated August 7th, was accordingly written and committed to them. Frobisher waited two weeks for a reply, but none came. It was probably a stratagem on the part of the natives, from which they hoped to derive some advantage.

In their conflicts with the English, the Indians exhibited great resolution; for when any of them were wounded, instead of allowing themselves to be

taken prisoners, they plunged into the sea and were drowned.

They practised different arts to induce the English to leave their boats and pursue them. One of them pretended to be lame, and got another to carry him on his back. But when the English fired their guns, the pretended cripple ran away, without limping, as swiftly as the rest. By none of their methods could they entrap the English so as to take them captives.

The one whom Frobisher took to England in his previous voyage died soon after his arrival. But previous to his death his portrait was painted. This picture Frobisher had suspended in the cabin of his vessel. When the other native, captured on the second voyage, saw it, he supposed that it was his old friend returned alive, and addressed him as such; but receiving no answer, he became offended, and thought that the English had it in their power to make men live or die at their pleasure.

As the season was advancing, and as the "commission of Frobisher was for procuring gold ore, rather than the further discovery of a passage to the Pacific Ocean, he gave orders to load the vessels with ore, as he called it. Accordingly, the men went to picking up stones and shovelling up dirt, such as they could get, and soon ladened the vessels. This was on an island in Frobisher's Straits. On

the island was a high mount. Some of the company ascended this mountain, built fires on its summit, and then firing, at the command of Frobisher, a volley in honor of Lady Anne, Countess of Warwick, after whom he named the island, they set sail for England, where they arrived, after a tempestuous voyage, with the loss of only two men, one from sickness, and one, the master of the Gabriel, by being washed overboard.

This second voyage resulted in no profit nor honor. No new discoveries were made, and no precious metal was brought home. What was supposed to be gold ore proved to be nothing but worthless stones and sand. Before this latter fact concerning the worthlessness of the *ore* was ascertained, another voyage was planned. The land which they had visited was called by the Queen *Meta Incognita*, (The Unknown Goal,) and she resolved to plant a colony there, through whom she probably expected to compete with Spain in coining gold for the circulating medium of the world.

Fifteen ships were prepared, and one hundred persons obtained for colonists. It was agreed that they should remain in this new El Dorado at least a year, and retain during that time three of the ships; the other twelve were to return with *cargoes of gold ore*. Sir Martin Frobisher was appointed admiral of the fleet. As a token of her special esteem and

encouragement, the Queen presented him with a gold chain, and permitted his captains to kiss her hand.

This fleet of fifteen sail commenced their voyage from Harwich the last of May, 1578. They had a cold, stormy passage. On the 20th of June they discovered West Friesland, to which they gave the name of West England. Frobisher went on shore and took possession of it in the name of her majesty, Queen Elizabeth of England. He found huts whose construction and furniture were similar to those he saw in *Meta Incognita*. So soon as the inhabitants saw the strangers, they fled. The houses were searched, and in them were found a small box with little iron nails, some pickled herrings, some well-cut deal boards, and other articles, from which it was inferred that these people either traded with some civilized nation or else had made considerable proficiency in manufactures themselves. About these huts they saw some dogs, two of which they appropriated to themselves, leaving for them, however, a number of presents, consisting of small bells, looking-glasses, and other cheap toys. Many whales were seen cutting the deep-green water with their dark backs, and throwing up in various directions little fountains in the air. They were in schools, like porpoises. One of the ships, the *Salamander*, when under full sail, with a fair wind,

struck one of these huge leviathans with such force that it seemed like striking a rock. The progress of the ship was entirely stopped. The whale made a hideous noise, rose almost entirely out of water, and then plunged again into the deep. Two days after this, a large whale was seen floating upon the sea, dead, which was supposed to be the one struck by the Salamander. John Reinhold Forster, in alluding to the power of a ship under full sail being sufficient to kill one of these creatures, relates the following circumstance: "I remember, in our voyage round the world, that one day several whales appearing about our vessel, while some of these unwieldy animals amused themselves with diving under the water on one side of her and coming up again on the other, the ship in her course grazed against the back of one of them, which, in pursuing these gambols, had probably not gone deep enough; for when it came up on the other side, the whole sea was immediately dyed red with its blood, though at the same time we had but a very moderate breeze, and the direction taken by the whale went right across the motion of the ship. Now, had we been sailing before the wind with a stiff gale, and at the same time the whale had met us in a direct line, its death would have been unavoidable."

Upon the arrival of the fleet at Frobisher's Straits, it was found impossible to enter, in consequence of

the great quantities of ice which obstructed their course. Although the sea was as salt there as in any other part of the ocean, yet, when the floating ice found a hundred miles from land was melted, it yielded water as fresh as though it had been frozen upon some inland, fresh-water lake. No salt taste whatever could be perceived. Some of it was melted to supply the men with fresh water to drink.

As the icebergs were continually changing their position, and were tossed about by the waves and currents, they occasioned the fleet much trouble to keep clear of them. Much of the time dense fogs and thick snow storms prevailed, which prevented them from discovering these floating mountains of ice until they were almost upon them, and then great presence of mind, skill, and strength were necessary to extricate themselves from the sudden peril. Sometimes, several of these icebergs would be floating around the ships in different directions, by which the danger was greatly increased. In some cases, escape is impossible. One of the vessels of Frobisher's company, the bark Dennis, struck one of these unwelcome visitors with such force as to be unable afterwards to keep above water. So soon as the extent of the injury was ascertained, the captain ordered alarm guns to be fired, so that some other vessel of the fleet might know their danger and send them relief. Fortunately, those guns

were heard, and brought assistance. The crew were all removed from the shattered vessel, and soon after she went to pieces. This proved to be a serious loss, and materially altered the subsequent proceedings of the company. On board of this vessel was the frame of a house which was to have been erected for the residence of the colonists, and also the stores and provisions which they were to use. Their loss defeated the settlement.

The admiral now sent the *Gabriel* into an inlet, and ascertained the possibility of reaching, in that direction, Frobisher's Straits. He also explored the numerous islands in that vicinity, and, notwithstanding the murmuring spirit of his men, and the dangers of another Greenland storm which came furiously down upon him, he resolutely persevered until he reached in safety Warwick Sound. He went on shore and searched for mines. He found that, though this was one of the bleakest and coldest countries in the world, yet in the valleys the air was sometimes astonishingly hot. It continued so, however, only a short time. When the wind blew over fields of ice, it suddenly changed this heat into the most piercing cold.

During this, as in his former voyages, Frobisher found the inhabitants extremely shy. Evidences of their own skill, or of their intercourse with civilized nations, were furnished by iron bars, dart-heads of the

same metal, needles with four square points, and copper buttons for forehead ornaments, which were found among them. They also had kettles of stone, which exhibited much ingenuity. In one place, a house was seen, built of lime and stone, and also an oven. Dogs were used to draw their luggage over the ice. Fires were kindled by the friction caused by rubbing two sticks together, a practice which was generally adopted by Indians all over the continent.

Three of the vessels, having become separated from the rest of the fleet, had been long at sea without being heard from. Whether they had perished, or had returned to England like the *Michael* in the former voyage, or had kept out to sea to avoid danger, was unknown. On the other hand, the vessels which were missed knew not where to find the rest of the fleet from which they were severed. They, however, after much difficulty from the ice, made a harbor. But Frobisher was not there. As their vessels were damaged by the severity of the voyage, they concluded to bestow upon them necessary repairs, and then to put together a pinnace, the framework of which they brought with them, and in that to search for their admiral. They did so, and were successful in finding him. Great was the joy of the two parties when they met.

As the winter season was now approaching when they had reason to expect that the inlets and straits

would be completely blocked up with ice, and farther explorations would be impossible, Frobisher began his preparations to return. As the house and the provisions designed for the colonists were destroyed with the *Dennis*, it was considered inexpedient for any of the people to remain. Nothing further, therefore, could be done but to load the vessels with the precious metals, and return. Assays were made of different kinds of ore found in two different places, and all the vessels were laden with large quantities of both.

Upon the arrival of the fleet at home, which occurred in the beginning of October, 1578, the ore was carefully deposited in the Queen's storehouse on Tower Hill, that being a place of great safety. Extensive arrangements were then made for assaying and refining it. Large works were erected, and the most experienced men were obtained for this purpose. Of course, the curiosity of the nation was awakened to know the result. All were inquiring what amount of gold was obtained. Stories were invented sufficiently marvellous to excite the admiration of the credulous. So extravagant were the reports concerning the richness of the ore, that Holinshed, an historian of that day, recorded it as his sober opinion that that must have been the place where King Solomon in ancient times obtained his vast quantities of gold. But deception could not long

continue in a case like this. It was too expensive an operation. In process of time the illusion slowly vanished — the bubble burst. It appears that, when the parties concerned, found that the great quantity of dirt which they had on hand, amounting to more than thirteen hundred tons, was perfectly valueless as ore, being desirous to escape the popular odium which they knew would be heaped upon them when the truth should become known, caused the report to be circulated that the rubbish actually contained a large amount of gold.

After this, Frobisher was employed in various naval expeditions in other parts of the world, and finally died from a wound received in an engagement with the French, in an attack upon Fort Crozon. His discoveries were confined to Greenland and the region about the entrance of Hudson's Bay.

CHAPTER XII.

Sir Francis Drake. — Visits California. — San Francisco — Singular Conduct. — Imposing Visit. — Supposed Coronation. — Professing Allegiance. — The Californians. — Drake takes Possession. — Visits Florida. — St. Augustine. — A French Captive. — Spaniards flee. — Death of Powell. — The Town destroyed. — Drake visits Virginia. — Raleigh's Colony. — New Calamity. — The Colony disheartened. — Their Interpretation of Providence. — They are taken home. — Governor Lane. — Tobacco introduced into England.

THE voyages to North America of which we have thus far given an account were confined to an exploration of its eastern coast. Of the character of its western coast Europeans were ignorant. After Frobisher had completed his first voyage, another bold navigator set sail from England, for the purpose of examining the west coast of America and circumnavigating the globe: this was Sir Francis Drake. Omitting all account of his previous voyages to other parts of the world, it will be in harmony with the design of this volume if we commence our account of him from the time of his visiting Aguapulco, or Acapulco, on the south-western coast of Mexico, which was April 15th, 1577. He had coasted down the eastern side of South America; sailed through the Straits of Magellan; been driven,

by unfavorable winds, south of Cape Horn, the extreme point of South America, and had coursed his way up the western coast as far as Acapulco.

Leaving this port, Drake penetrated farther north, until the cold became so severe, and gave the men so much annoyance, especially in freezing the ropes and hindering the management of the vessel, as to occasion great complaints. He sailed as far as the 48th degree of latitude, near Vancouver's Island, where he found a harbor. But dense fogs, sudden flaws, and violent tempests, prevented him from tarrying there very long. His men being strongly opposed to proceeding farther north, and the wind being against him, he concluded to run down the coast to the neighborhood of the 38th degree of north latitude, where he found another harbor, which Mr. Burney, in his "South Sea Discoveries," says there can be but little doubt was San Francisco. The country was inhabited, and many of the natives had erected their huts close by the water. On approaching this harbor, they saw a single native coming off to them in a canoe, who, when he came within speaking distance, made a long address to them, and then, with marks of great reverence, returned to the shore. What the address was, whether it was made up of threats, information, or offers of submission, they knew not, as they were unacquainted with the

language. The vessel having sprung a leak, it was necessary to lighten her, in order to repair her. Tents were raised on the shore for the men, and a rude fort constructed for the protection of the stores and cargo. The natives looked on from a distance, not knowing what these things meant. By and by they came down armed, in great numbers, but gave no evidence of hostile design. They were ordered, by signs, to lay down their bows and arrows, and at once complied. The admiral, in order to secure their good will, gave them a number of presents of European manufacture. In return, they presented him with articles of their own handiwork, and also some feathers and skins. At night they withdrew to their own village, about a mile distant. They there made demonstrations of a most noisy character; the women, especially, shrieked in a terrific manner, as if they expected to be led to captivity or death. For two days after this, none of them came near the English; but on the third day a company presented themselves, much more numerous than those who first appeared. One of them, who was probably a chief speaker among them, delivered a long address. When he had finished, the whole company laid down their weapons, and came to the English camp. Judging from their conduct, it would seem that the women had no sympathy with the proceedings of the men. They made doleful

lamentations, tore the flesh from their cheeks, and appeared to be overwhelmed with sorrow. Perhaps, however, this was their method of giving more intense expression to the same feelings as those of the men.

The English suspected that they were about to offer a sacrifice. Whereupon the admiral, with his company, engaged in prayer, and in the reading of the Bible to them, to which the natives gave good attention, and seemed much impressed by it; but when they came to the English, they restored the gifts which they had previously received from them. Presently the King himself made his appearance, accompanied by many of his followers, of stately and warlike appearance, and painted in various colors. His Indian majesty was preceded by two ambassadors, who came to announce his approach. Their address continued about an hour, at the end of which the King advanced, surrounded with all the trappings of royalty at his command. During his stately march to the English camp, the followers who composed his train "cried continually, after a singing manner, with a lusty courage. As they drew nearer and nearer, so did they more and more strive to behave themselves with a certain comeliness and gravity in all their actions."

So friendly was the manner of their approach, that Drake, being disarmed of all suspicions, gave

orders for their admission within the enclosure of the camp without interruption. They entered the fort with songs and dances. During the continuance of the festivity, the King approached the admiral with singing, and, with the consent of all the rest, placed upon his head, with great reverence, an ornamented feathered cap, as if it were an act of coronation, threw over his neck many chains belonging to his followers, presented many other things as gifts, and then greeted him with the salutation, *Hioh*, which the English supposed was either his own name or else the Indian title for King. They then added what was supposed to be a song and dance of triumph. The women, not satisfied with songs and dances, tore their faces and breasts until they were horribly disfigured with wounds and blood.

The ceremony of coronation which we have described was interpreted by Drake as a formal and official acknowledgment of allegiance to him, by which the King resigned himself, his people, and all their lands, into his hands, and bound themselves and all their posterity to become his subjects. In reply, Drake gave them to understand, as well as he was able, that he accepted them and their lands in the name and for the use of her majesty Queen Elizabeth of England. It is very uncertain whether the interpretation of the admiral was correct. The ceremony of the Indians was undoubtedly an expression of

great respect and reverence for the English ; but it seems quite improbable that they should voluntarily have offered themselves, their lands, and their posterity to these strangers, without receiving, or even asking, any equivalent. Such an act is not in harmony with Indian character.

These people are described as teachable, confident, and amiable, destitute of duplicity, treachery, and revenge. Their bows and arrows were comparatively harmless, being weak, and more appropriate for children than adults. Yet the men were unusually strong. A burden, which two or three of the English found it difficult to lift, one of them would carry over a rough road, up hill and down, a long distance. It was observed also that, although they had never heard the apostolic injunction, "Wives obey your husbands," yet the women were very obedient and serviceable to those whom they had married.

Before the admiral left this place, he erected a post, or column, on which he fastened a brass plate, containing the date of his arrival, the voluntary proffer of the country by the King and people to him, with his own name underneath. He also had skilfully set in the plate a current English sixpence, on which were impressed the picture and coat of arms of her majesty. In this manner he left evidence of having taken formal possession of the place in the name of Queen Elizabeth of England.

As a token of respect to his own country, and also because he had observed on different parts of this coast white cliffs similar to those on the coast of England, he called all the land he had here seen New Albion.

After remaining in this port thirty-six days, repairing his ships and cultivating friendly relations with the natives, Drake again put to sea. The Indians appear to have parted with him with regret, and to have wished for his speedy return. They ran upon the hills, kindled fires, and kept them burning all the time that he was in sight.

After leaving the western coast of North America, Drake pursued his voyage, and was the first who circumnavigated the globe.

At a subsequent period, he again visited this country. He approached it from the West Indies on the eastern side. On the 28th of May, 1586, he discovered on the coast of Florida a rude scaffold, supported on four poles, having the appearance of an observatory. As no one on board could give any account of its history, he manned his pinnaces and went on shore to discover who held it. Passing up the River St. Augustine, he came to a fort newly erected by the Spaniards, but not quite finished, called the Fort of St. Juan de Pinos. When the Spaniards saw the English approaching, they abandoned the work and fled as rapidly as possible to

the town of St. Augustine, which contained a garrison of one hundred and fifty men. The next day the English landed, and marched to the fort which protected the town, for the purpose of storming it. As they approached, they could discover no one there to defend it. Perhaps the garrison are concealed, in order to throw the English off their guard. Perhaps they are in ambush, and will suddenly fire upon their flank or rear. The storming party advance very cautiously. Not a sword, musket, nor feather can they see. They enter the fort; but no one is there. They have all fled. On a platform, constructed of large pine-trees, were fourteen pieces of large brass ordnance. But the Spaniards tested the calibre of none of them. They fled without firing a single ball. Upon examining the place, the attacking party discovered a Frenchman, a fifer, who had been held by the Spaniards a prisoner. He informed the English that the Spaniards fled in such haste as to leave behind them a chest containing two thousand pounds in money. The English now pressed on to the town. The Spaniards mustered sufficient courage to fire a few shot at them, and then, having no blood to spare, they ran away. Anthony Powell, a sergeant-major, leaping upon one of the horses they had left behind, pursued them over ground which was covered with long grass. His rashness led him too far in advance of his company. A

Spaniard who had concealed himself in the grass fired at him and shot him through the head, and then pierced his body with many wounds. The Governor of the place had retired to St. Matheo, leaving not a single inhabitant in the town. Drake noticed that St. Augustine appeared to be in a prosperous condition. Among other edifices it contained a town-house and church, and was ornamented with a number of gardens; but all these pleasant things were burnt and laid waste by the English, in revenge for the death of Major Powell.

It was Drake's intention to have visited another Spanish settlement, about thirty miles farther on, called St. Helena, and to have destroyed that also; but the weather being unfavorable, and the shoals dangerous, it was considered advisable to relinquish the attempt, especially as he had no pilot who was acquainted with the channel.

Abandoning this design, Sir Francis Drake proceeded farther north, in search of Sir Walter Raleigh's colony, which had recently been planted in Virginia. He had received orders from her majesty the Queen, before his departure from England, to extend to this infant settlement every encouragement and assistance in his power. He found the shore inaccessible on account of shoals, and was therefore obliged to anchor in an open, exposed situation, two miles from land. To Mr. Ralph Lane,

Governor of the colony, who was then at his fort in Roanoke, he sent an offer of assistance and supplies. The Governor, with some of his men, visited the admiral, and requested him to furnish the colony with more men and provisions, and also a small vessel and boats, so that, if an extremity should occur they might be able to return to England. In compliance with their request, the admiral immediately fitted up one of his ships and bountifully supplied it with all manner of stores for their use. A storm now arose, which drove that ship and some others out to sea, and Drake did not see them again till his return home. He now proposed to furnish another of his ships for their use. But the Governor and his colonists, having passed through many hardships, had become quite disheartened. And now that this recent calamity had been visited upon them, and the promised stores from England had failed, they construed it into an expression of the disapprobation of Providence of their design to establish a colony. After mutual consultation among themselves, they requested Sir Francis Drake to remove them from the coast and take them home. When they landed in Virginia, their number was one hundred and eight; it was reduced to one hundred and three, all of whom now embarked in the fleet of the admiral for England. Mr. Lane, the Governor of this colony, is said to have been the first

who introduced tobacco into England as an article for use. It derived its name from the Island of Tobago, on which it was first found. Sir Walter Raleigh accustomed himself to its use, and through his example and influence it soon became a fashionable practice at the English court and in the circles of the nobility.

CHAPTER XIII.

Captain John Davis.—Great Roaring.—Its Cause.—Land of Desolation.—Band of Music.—Its Effect.—Friendly Alliance.—Bear-hunting.—Mistake about Dogs.—Davis's Discoveries.—Amusements.—Change in the Natives.—Ring-leader taken.—Interesting Phenomenon.—Game.—Secret Attack.—Sun shines twenty-four Hours.—Fat Dogs.—Stag Hunt.—The Marquis de la Roche.—Sable Island Sufferers.—Captain George Weymouth.—Fresh Water from Icebergs.—Effect of Ice upon the Vessel.—Sailors appalled.—They mutiny.—Weymouth yields.—He sails South.—Finds an Inlet.—Nain.—Great Storm.—His Return.—Bartholomew Gosnold.—Indians with an European Shallop.—Cape Cod discovered.—A perpetual Name.—Elizabeth Island.—A Colony.—Its End.—Its Ruins.

CONTEMPORANEOUS with Sir Francis Drake was another distinguished navigator, who has succeeded in impressing his name upon the territory of the new world. This was Captain John Davis. Though all previous attempts to discover the long-sought-for north-west passage to India had proved abortive, yet the zeal of the English for adventures in that direction was not entirely destroyed. The subject was again agitated, and new expeditions were planned. A number of enterprising merchants, opulent land proprietors, and noblemen of the court formed an association for this purpose, and committed the

execution of it to Captain John Davis. He was furnished with two small vessels, one of fifty, the other of thirty-five tons, christened with the significant names, the *Sunshine* and the *Moonshine*, as if expressive of the desire that he might be furnished with light, by day and by night, to aid him in making the important discovery.

He left Falmouth, in England, on the 13th of June, 1585. His course was first to the northward, and then to the westward. On the 19th of July, when surrounded with a dense fog, and when the sea was unusually calm, they were somewhat surprised to hear a great roaring, as if the ocean in a storm was sending its huge waves against a rock-bound coast. The lead was immediately thrown over, which indicated that the water was three hundred fathoms deep. The captain put off in a small boat to discover the cause of the phenomenon, and soon ascertained that it was owing to large numbers of icebergs, which were constantly dashing against each other. He landed on some of the larger ones, and was gratified to find that they tasted fresh. He broke off a quantity and carried it to the vessel, which, when melted, furnished them with cool fresh water. The next day, the south-western coast of Greenland was in sight, which is described as "deformed, rocky, and mountainous, like a sugar loaf, standing to our sight above the clouds. It towered above

the fog like a white list in the sky, the tops altogether covered with snow, the shore beset with ice, making such irksome noise that it was called the land of desolation." It was also observed that the water of the ocean here was dark and thick, like a stagnant pool. Numerous seals and birds were seen, but all attempts to take them were vain. The coast was inaccessible, on account of the fields and mountains of ice. Davis now sailed to the northwest for several days. On one occasion, when the weather and the ice permitted, he went on shore with two companions. When the shaggy, skin-clothed natives discovered them, they set up a loud and dismal howling, similar to that of wolves. As Davis knew not their character, nor the object of their lamentable noise, he gave a signal note to his crew on board the vessel, a portion of whom immediately put off for the shore, accompanied with a band of music. They were all armed. When they landed, they advanced towards the natives with dancing and music, and extended to them every manifestation of friendship. The unusual notes of a band of European music, amid the ice and snows of their desolate country, awakened the curiosity of the half-frozen natives. Ten canoes from the neighboring islands made their appearance, but kept at a respectful distance. The English continued their proffers of friendship, but without success

One of the natives pointed towards the sun and commenced beating his breast. John Ellis, master of the Moonshine, imitated these gestures. This had the desired effect. The natives now approached and received from their strange visitors presents of gloves, caps, stockings, and toys. The band regaled them with their sweetest notes, and a league of friendship was formed. The next day thirty-seven canoes came out to the vessels, and earnestly invited the men on shore again. Davis accepted their invitation. He manned his boats and went on land. One of the Indians, not satisfied with simply shaking his hand, also kissed it. Confidence being established between the two parties, trading commenced. The natives parted with the clothes they wore, which were made of seals' skins, birds' skins dressed with the feathers on, buskins of leather, and also with their darts, paddles, and canoes, for whatever these friendly strangers were disposed to give in exchange. They promised to return the next day, but failing to do so, Davis sailed across the straits which now bear his name, and discovered a high mountain which glistened like gold. This was Mount Raleigh. The northern promontory of it was Dyer's Cape, and the southern was called Cape Walsingham, after Sir Francis Walsingham, who was then secretary of state. The men here saw three animals at a distance, which they believed to

be white goats. Being in want both of sport and of fresh meat, they set out in pursuit of these harmless animals. To their amazement, they found that, instead of goats, they were large white bears! The animals rushed towards them, fearless and furious. When they arrived sufficiently near, the men levelled their guns and greeted their approach with several balls. Not anticipating such a warm reception, the bears were glad to retreat; they were pursued by the men and killed. They appeared to have fed only on grass, yet so corpulent were they that large quantities of fat had to be cut away before their flesh was fit to be eaten. The next day another enormously large one was killed, whose paws were fourteen inches in breadth.

After coasting about for some days without any important results, Davis found himself in the neighborhood of the cape which he first saw when he crossed from Greenland, and which he named God's Mercy. He doubled this and entered a sound, which, after ascending sixty leagues, brought him to a number of islands. As he could pass between them, his expectation was daily strengthened of finding the great object of his search — the north-west passage to China.

On one of these islands he saw some dogs. As he supposed they could not be otherwise than wild, he fired at them, killing two. To his surprise, he

found on the neck of one of them a collar, which was a part of his harness. Presently he discovered the sled to which it had been attached. This proved that the island was inhabited. John Reinhold Foster, in his *History of Northern Voyages*, says, "Thus it appears that Davis was the first who in later times saw the western coast of Greenland, on which Cape Desolation lies. He afterwards discovered land farther to the westward, on the island which he afterwards himself called Cumberland's Island. On this island, also, is Mount Raleigh, Totness Road, Exeter Sound, Dyer's Cape, and Cape Walsingham. The sea between Cumberland's Island and the western coast of Greenland was afterwards named Davis's Straits; and as in the sequel all the land quite to Button's Islands, on the coast of Labrador, was discovered by Davis, Davis's Straits were also extended as far as this spot. He likewise saw the Cape of God's Mercy, and the straits which he also called Cumberland Straits. These, then, are Davis's discoveries on his first voyage.

During this voyage, he also saw large quantities of the black stone and other rocks which glistened like gold, and which Sir Martin Frobisher had taken home for gold ore. It attracted no attention now; its worthlessness was known. He returned to England on the 30th of September.

On the 7th of May, 1586, Davis left Dartmouth

England, on his second voyage. His fleet, this time, consisted of the Sunshine, the Moonshine, the Mermaid, and one other small vessel. They had a stormy passage to Greenland. They entered a harbor on the western side called then Gilbert's Sound, but now known as *God Haab*, or Good Hope. Their interviews with the natives were at first of the most friendly character. The two parties entered into the amusements of leaping and wrestling with great good humor. At leaping the English beat, but in wrestling the natives were the victors. It was not long, however, before they exhibited other qualities. They practised what Davis regarded as solemn incantations. At one time they kindled a fire by the friction occasioned by the rubbing of two sticks together, and then requested him to pass through it. Instead of complying, he gave the strongest expression of contempt of their ceremony in his power. He caused the fire to be trodden out, and the blackened brands to be cast into the sea.

The natives now developed a strong thievish propensity. They stole every thing they could without detection. Not satisfied with this, they destroyed what they could not carry away. Davis fired two pieces at them, which "did sore amaze them." They were not cured, however, of their insulting disposition. Some days afterwards, five came with proposals of friendship. One of them was the

ringleader in all the mischief. Davis made him a captive, and carried him away.

On one occasion, when the men were gathering muscles for supper, Davis was furnished with a view of a magnificent waterspout. Two currents of air meeting created a whirlwind, which, operating upon the waves as a whirlwind does upon the dust, created a waterspout, and kept it whirling about for three hours in succession. It was an object of great interest. Had it reached the vessel, it would probably have torn it to pieces.

The cold being intense, the rigging coated so thickly with ice, and the men being determined to proceed no farther north, Davis directed his course south. He found a number of islands, which were crowded with immense flocks of gulls and seamews. The water seemed to be equally abundant with fish. In the course of an hour, which was measured by a glass, they caught a hundred large cod.

The coast of Labrador was found to be covered with forests of fir, pine, yew, and birch. They also saw a black bear, pheasants, barbary hens, partridges, wild geese, ducks, blackbirds, jays, thrushes, and various other small birds. Some of these they killed.

Some fish having been left by them in a certain place, five of the men were sent ashore to get them. They were fired upon by some Indians who

were lurking in the woods, and four of the men wounded, two of whom died. The vessels approached the shore, fired upon the savages, and scattered them. Subsequent to this Davis experienced two violent storms. He then returned. He made no advance towards the great object of his voyage, namely, the discovery of the north-west passage, though his expedition was important in other respects. It is difficult to tell with precision what places he visited, because his own descriptions are so indefinite.

So unsuccessful were his two voyages that he experienced great difficulty in obtaining the means for another. Merchants were unwilling to risk their property in an enterprise which, to all appearance, would prove a total loss. Davis, however, succeeded in convincing certain individuals that the expenses of another expedition might be defrayed by fisheries on the northern coast of America. Accordingly, he once more had committed to him three ships. He reached the coast of West Greenland on the 16th of June, 1587. Davis here ordered two of his vessels to engage in fishing whilst he pursued his discoveries. When he arrived opposite Disko Road, he saw large numbers of whales. The inhabitants came off, in their small boats, for purposes of trade. On the 33th of June, in latitude seventy-two degrees, twelve minutes, the sun was visible above the horizon

the whole twenty-four hours. Davis called the place Hope Sanderson, after Mr William Sanderson, who had contributed largely towards the expedition. From there he crossed the straits to Mount Raleigh, or Cumberland Island. He entered Cumberland Straits, and sailed up one hundred and eighty miles to a cluster of islands. A whale passed them, going to the west. The needle here varied thirty degrees west. As they retraced their course they were becalmed, and the weather became excessively hot. The men who went on shore saw graves, and found a place where train oil had been spilt. Dogs were seen so fat as to be scarcely able to run. Having reached the open sea, he discovered an inlet, which he named, after my Lord Lumley, Lumley's Inlet. On the 31st of July he saw a promontory, which he called Warwick's Foreland. He also discovered an island, which, after Lord Darcy, he called Darcy's Island. On the top of it they found some stags. The men went in pursuit of them, and after chasing them three times round the island, they leaped into the water and swam to another island eight or nine miles distant. One of them was as large as a cow, with large feet, and very fat.

Davis now returned to the place where he had ordered the other ships to meet him. But not finding them there, he was disappointed and offended,

and returned immediately home, where he found the missing vessels.

In the year 1598, the Marquis de la Roche, a Breton gentleman, obtained a patent from the King conferring upon him the same powers which had been granted to Roberval. He sailed in an armed vessel for Nova Scotia the same year. He took out with him a company of miserable convicts, drawn from the prisons of France, with which to plant a colony. He landed forty of these on the Isle of Sable, situated nearly a hundred miles from Nova Scotia. Whether he ever reached the continent is unknown, but he returned to France, leaving these unfortunate criminals upon this island to drag out a lingering, wretched existence. It was a fate more dreadful to many of them than the original penalty of their crimes. After enduring seven years of extreme suffering, during which twenty-eight of their number died, an expedition was sent to their relief, who brought away the remaining twelve. They were reduced to abject wretchedness. In appearance, they were the most miserable specimens of humanity ever seen. So great had become the public interest in them that the King ordered them to be brought into his presence in the same condition in which they were found. They presented a truly affecting sight. So great had been their sufferings upon that island, whilst exposed to the

inclemencies of a severe climate, that they were regarded as more than an equivalent to the penalties which their offences had incurred. They were, therefore, pardoned of their crimes. Money was given to them, and the furs which they had collected during their residence there, but which had been unlawfully taken from them by the captain who had brought them home, were restored to them.

The Marquis de la Roche, who had been guilty of this inhumanity, being harassed by persecutions, perplexed with vexations, and ruined by the failure of the enterprise, died wretchedly of a broken heart.

After the third failure of Davis to discover the north-west passage, two events occurred which produced a disheartening effect upon the spirit of marine discovery: the first was the death of Secretary Walsingham, and the other was the invasion of England by the Spanish self-styled and misnamed Invincible Armada, preparation for the reception of which engrossed the whole attention and energies of the English nation.

In 1602, efforts were resumed, under the combined auspices of the Muscovy Company and the Levant Company. They deputed Captain George Weymouth, with two fly-boats, one of sixty and the other of seventy tons, called the *Discovery* and the *Godspeed*, to make one more attempt. He departed

from London on the 2d day of May, and on the 18th of June he arrived off the coast of Greenland. Here he observed the same peculiarity in the water which Captain John Davis had described. It was "thick as puddle," occasioned perhaps by numberless animalculæ. On the 23th, he came in sight of America. The bald head of a conspicuous promontory presented itself to view, covered with snow, which he concluded was Warwick's Foreland. He here had a narrow escape from being wrecked. So strong were the currents, so violent the sea, and so dense the fog, that he had almost run upon an iceberg before it was discovered. As their water was brackish and nearly exhausted, the crew landed upon it and loaded their boat with cakes of ice, which furnished them with a very agreeable drink.

As a loud and continuous roaring, like the breaking of the surf upon the shore, was heard, the men made towards it, and found it was produced by the rolling in and dashing of the waves upon the icy barrier of the coast. So dense was the mist that it was impossible to see but a very short distance in any direction. Prudence dictated the order of the captain to take in the sails; but when the men made the attempt, they were horror-struck to find them so frozen as to be unmanageable. The next day they renewed the attempt; but so large had the ropes become by the accumulation of ice upon them, that

they could not be worked until large quantities of the ice were cut away. The day following, matters were still worse. Though it was midsummer, ropes, sails, rigging, every thing on which the mist and the spray settled, was thickly incrusted with ice and rendered immovable. The Godspeed and the Discovery were tossed about by the billows as if they were vessels of glass. The sailors were appalled. If this is the climate of summer, who can conceive the severities of winter? If the suns of July cannot prevent the formation of vast masses of ice, what may be expected in December? A conspiracy was formed among the men, and they resolved to leave this climate, where the atmosphere was filled with snow, and the water with mountains of ice, and bear away to England. Their plan was, to seize the captain and confine him until they obtained his consent. Before they commenced the execution of their iniquitous scheme, Weymouth obtained information of what was in progress, and immediately called the men to an account. Without the least exhibition of timidity, they manfully justified their conduct by what appeared to them sufficiently cogent reasons. Their defence was, that, if they became frozen up in that unknown and dangerous sea, their destruction was highly probable, or, if they survived the sufferings and horrors of an arctic winter, they could not recommence their explorations.

next year earlier than May ; whereas, if they set out at once for England, they would be able to return here by that time, besides escaping the severities of the climate and enjoying a visit to their friends. The captain went below to consider the subject. The men remained firm in their determination, and as soon as the captain was out of sight they directed the course of the vessel towards England. Weymouth was soon informed of what had occurred, and hastening on deck, and finding the vessel sailing in a direction different from his orders, he inquired by whose authority it was done ; the answer was, by "one and all." Finding the conspiracy general among the men, the captain deemed it the part of prudence to yield, at least for the present, though at a subsequent period he brought the ringleaders to punishment.

As the men expressed a willingness to prosecute discoveries any where to the south, even at the risk of their lives, Weymouth, rather than return prematurely to England, directed his course to the southward. Finding an inlet, he entered it, and penetrated to the south-west a hundred leagues ; but the fog being thick, gales severe, and the winter approaching, he was compelled to return to the open sea. The discovery of this inlet awakened hopes of the ultimate success of his enterprise. It seemed to present the most feasible course to the long-

looked-for north-west passage. This is believed to have been the principal entrance to Hudson's Bay. In latitude fifty-five he found land, with islands and harbors favorable for a settlement, probably the place where the indefatigable and fearless Moravians afterwards established a missionary station and called it Nain.

Though Weymouth had now regained the open sea, he had not escaped from danger. A violent hurricane came down upon him from the west, which threatened to tear the vessels in pieces and strew the ocean with their wrecks. The water was agitated in the most violent manner. The ships were driven on with the speed of the wind, but fortunately it blew off the shore, otherwise nothing could have saved them. They soon afterwards returned home.

The same year that Captain Weymouth was endeavoring to find a passage to the sultry clime of India, by ploughing through the ice and snows of the arctic regions, another bold adventurer was creeping along the less bleak, but perhaps not less rock-bound, coast of New England, to find a desirable location for a colony. This was Bartholomew Gosnold. The route pursued by this navigator was different from that which was usually taken by visitors to the new world. Instead of sailing to the Canaries, or touching at the Bermudas or the West Indies,

he steered, as nearly as the winds would allow due west. He is distinguished as being the first Englishman who came to this part of the country by a direct course across the Atlantic, by which the distance was shortened some five hundred leagues.

On the 14th of May, he discovered land in the forty-third degree of latitude, somewhere near where Portsmouth now stands. Presently a shallop was seen making towards them, with sails. As it was not usual for the Indians to use sail boats, Gosnold was at first at a loss to know whether the boat was manned with natives or with Europeans. His suspense was not of long duration. As the craft approached, he perceived that it contained Indians. After exchanging professions of peace and friendship, the savages came on board and engaged in traffic. The shallop, so different from the canoes which were in common use among them, was probably some fishing vessel which had been driven ashore and abandoned. In managing it, the Indians used both sails and oars. Directing his course south, Gosnold discovered an arm of the main land projecting far into the ocean, with a singular, continuous, scroll-like bend. He found at its termination a convenient and safe harbor, but so circuitous was the course to reach it, in consequence of the bending of the cape, that in entering it he sailed to nearly all points of the compass. Near this place

Gosnold's crew caught large numbers of cod. One of the company, in a journal which he kept, says, "In five or six hours we pestered our ships so with codfish that we threw numbers of them overboard again." From this circumstance he named it Cape Cod. Since then it has received various other appellations. By the Dutch, in 1659, it was called *Staaten Hoek*, or State Point, and *Witte Hoek*, or White Point, perhaps from the white sand hills with which it was covered. For the same reason the French named it *Cap Blanc*, or White Cape. Charles, Prince of Wales, ordered it to be called, in honor of his father, Cape James. It retained, however, none of these appellations. The old, original, significant name of Cape Cod, given to it by Gosnold, it bears still, "a name," says Cotton Mather, "I suppose it will never lose, till shoals of codfish be seen swimming on its highest hills."

Gosnold coasted southerly, and on the next day after leaving the cape he attempted to double another point of land, when he suddenly found himself in shoal water, where he was in danger of getting aground. No little care was required to extricate himself from his unexpected peril, from which circumstance he named the place Point Care. This is supposed to have been the southern point of the cape, which forms the elbow, and is now called Cape Malabar. Whilst here he was visited by the

natives. Passing on farther, they came to an island, which they named Martha's Vineyard. Dr. Holmes, in his *American Annals*, says, "This was not the island that now bears that name, but a small island now called Noman's Land." But as this is situated a short distance to the south-west of the island now known as Martha's Vineyard, it is probable that he also saw this latter, as he must have passed it in his course. He also discovered Gay Head, to which he gave the name of Dover Cliff. The next day he entered a large bay, which received the name of Gosnold's Hope, but is now known as Buzzard's Bay. About twelve miles to the south was an island called, by the Indians, Cuttyhunk; it was one of a cluster which Gosnold christened Elizabeth Island, in honor of his Queen. This name, like Cape Cod, has proved to be permanent. A little to the north were two small elevations, which they called Hill's Hap, and Hap's Hill.

As Gosnold had visited the country for the purpose of founding a colony, he was constantly on the lookout for a suitable location. After an examination of the place, it was agreed, upon mutual consultation, to make the attempt upon the western part of Elizabeth Island. This island was found to contain a large pond of fresh water, having in its centre a small rocky islet. They here commenced the erection of a fort and storehouse, which they

finished in nineteen days. Whilst the men were engaged in building, Gosnold crossed the bay to the main land, and opened a traffic with the natives; he also discovered the mouths of two rivers — one in the vicinity of Hap's Hill, and another on which New Bedford now stands, called, by the Indians, Acushnet. He was absent five days. This colony was never established. Difficulties and dissatisfaction arose among those who were to have constituted it. On this account it was agreed, after consultation among the parties, to abandon the project and return to England. This ephemeral settlement of Gosnold's was sometimes called Old Plymouth, whilst that commenced in 1620, in Massachusetts Bay, was known for a time as New Plymouth, evidently to distinguish it from the first.

In 1797, several gentlemen, one of whom was the Rev. Dr. Belknap, visited Elizabeth Island, for the purpose of examining the ruins, if there were any, of Gosnold's buildings. They had the satisfaction of finding the cellar of the storehouse, which they noticed was built of stones taken from the beach, as the rocks of the island were less available, being in solid ledges. The ruins had then lasted a hundred and ninety-five years.

CHAPTER XIV.

Dutch Enterprise. — Henry Hudson. — Arrives at Sandy Hook. — Horseshoe Harbor. — Soundings. — Coney Island. — Productions. — Visitors. — Indian Alliance. — Mr. Heckewelder. — Interesting Tradition. — The long House. — How it was shortened. — The Conduct of the Natives. — The Crew land. — What they saw. — Hudson suspicious. — Unfortunate Adventure. — A gloomy Night. — A sad Spectacle. — The Burial. — Coleman's Point. — Precautionary Measures. — More Visitors. — Indian Stratagem. — Indians captured. — One escapes. — Red Coats. — Discovers a great River. — Its Name. — Show of Love. — Want of Confidence.

NOT long after the abandonment of this enterprise by Gosnold, we find the Dutch engaged in explorations, and in attempts to open trade with the aborigines of North America. In their employ was an Englishman, whose name was Henry Hudson, one of "the few whose names were not born to die." He was a gentleman of intelligence, of great physical and moral courage, and possessed of no small share of fortitude — an essential qualification for one who aspires to the honors of geographical discovery.

On the 3d of September, 1609, Hudson, in a vessel called the *Half Moon*, arrived at Sandy Hook, and came to anchor. As a precautionary measure,

he sent his small boat ahead, to sound and ascertain the depth of the water. Being satisfied that the movement would be safe, he advanced the next morning farther in the bay, and anchored in Horse-shoe Harbor. In a journal which was kept on board his vessel is the following entry at that date: "At three o'clock in the afternoon we came to three great rivers. So we stood along to the northernmost, thinking to have gone into it; but we found it to have a very shoal bar before it, for we had but ten foot water. Then we cast about to the southward, and found two fathoms, three fathoms, and three and a quarter, till we came to the southern side of them; then we had five and six fathoms, and anchored. So we sent in our boat to sound, and they found no less water than four, five, six, and seven fathoms, and returned in an hour and a half. So we weighed and went in, and rode in five fathoms, oozy ground, and saw many salmons, and mullets, and rays very great." Some of his men being sent on shore with a net, caught ten large munets, eighteen inches long, and a ray so heavy as required four men to get it on board the ship.

It would be gratifying if we could designate the precise spot where Hudson first stepped upon the shore; but this is now impossible. The nearest approximation that we can make is based upon a tradition that the first landing-place was Coney Island,

opposite Gravesend, Long Island. Though the soil appeared to be unpromising, consisting chiefly of white sand, yet they were delighted to find large numbers of plum-trees, loaded with fruit, and grape vines hanging in graceful festoons among their branches. Various kinds of birds darting about in different directions, added another element of life and beauty to the scene.

It was not long before the curiosity of the natives prompted them to visit these strangers who had come to them in a mysterious floating-house. At that time, among the various tribes of Indians who occupied the present precincts of the Empire State and its vicinity, were Mohawks, Delawares, Manhat-tans, Algonquins, and various other tribes, each of whom had their own territories, or hunting and fishing grounds. Extensive confederacies were formed among some of these native tribes. There was the league of the Iroquois, which, in their highly figurative language, they represented under the image of a *house*, the Mohawks being the eastern, and the Senecas the western door. They were distinguished both for political sagacity and warlike bravery. They conquered, or, to use their own language, they *put petticoats* on the Delawares — reduced them to the weakness of women. This league, which was sometimes called the Six Nations, embraced the Mohawks, the Oneidas, the Onondagoes, the Senecas,

the Cayugas, and, at a later period, the Tuscaroras. The Delawares, also, were very numerous and powerful. They extended over the whole country from York Island to the Potomac. They were traditionally the fathers of many other tribes. Rev. Mr. Heckewelder, who labored as a Moravian missionary among the Indians at a more recent period, and who became acquainted with what knowledge they possessed themselves of their own origin, says that the best information which he could obtain he received from an aged and intelligent man of the Mohegan tribe, whose grandfather had been a distinguished chief. This Indian informed him that, when he was a boy, his old grandfather used to talk much about the early history of the nation, and, among other things, said that the towns and settlements of the Mohegans extended from Tuphánne, which means in the Delaware tongue Cold Stream, and from which the whites derive the name Tappan, to the head of tide water up the river, where was their uppermost town. He also mentioned the names of several tribes who occupied the country now known as New England, and said they were all united together as one, and assisted their "grandfather," the Delawares, against their common enemies. "Our grandfather," (the Delawares,) said he, "owned and inhabited a'l the country from the extent of tide water above Gásh-

ténick (now called Albany) to the extent of tide water in a river far to the south, where a place was called Pate-ham-mock, (now Potomac.) Clear across this extent of country, from Albany to the Potomac, our grandfather had a long house, with a door at each end, one door being at the Potomac and the other at Albany, which doors were always open to all the nations united with them. To this house the nations from ever so far off used to resort, and smoke the pipe of peace with their grandfather. The white people coming from over the great water unfortunately landed at each end of this long house of our grandfather's, and it was not long before they began to pull the same down at both ends. Our grandfather still kept repairing the same, though obliged to make it, from time to time, shorter, until the white people, who had by this time grown very powerful, assisted the common enemy, the Maqua, in erecting a strong house on the ruins of their grandfather's." This ingenious figurative statement corresponds with the traditions of the Delawares themselves. This allegory teaches that the Delawares were the head or chief of many nations. Their territory embraced all the country between the Potomac and the head of tide water on the North, or Hudson River. All tribes and nations, except the Mingoës and their allies, were welcome among them. To use their own

expressive language, "the united nations had one house, one fire, and one canoe." But the Europeans arrived and took possession of the Hudson and the Potomac. That was the commencement of the pulling down of the "long house" at each end. Still the Delawares maintained their national character until the Europeans united with the Min-goes and deprived them of their lands.

The islands, the bays, and the rivers in the neighborhood of New York were inhabited by some of these various tribes. Hence, when Hudson made his appearance, like a messenger from another world, he was soon visited by the "red men of the forest" from the Jersey shore. They not only sailed fearlessly around his vessel, but, in the simplicity of unsuspecting confidence, they went on board, and appeared to be greatly pleased with their pale-faced visitors. They brought with them a quantity of green tobacco, which they exchanged for other articles. Their costume displayed no great skill in manufactures and no great taste in style. It consisted of deer-skins, well dressed, and hanging loosely upon their persons. They expressed a wish for European clothes, and behaved with great civility. They were found to possess yellow copper, and large quantities of maize, or Indian corn.

The next day some of the crew went on shore again, and saw large numbers of men, women, and

children, who, instead of being amid and fleeing from them, boldly surrounded them and made them presents of tobacco. They found the land well covered with woods, and here and there bushes of currants, laden with fruit. Many of the natives, being encouraged by the kind treatment which the others had received, came on board the vessel. These were arrayed in more showy garments than the first, some of them wearing various kinds of soft furs, and others beautiful mantles of graceful feathers, which, as they contrasted with the reddish-brown of their own complexion, produced a highly picturesque effect. Some of the women brought with them hemp. They had red copper tobacco pipes and ornaments of copper suspended from their necks. Towards evening they returned to land. Although these visitors gave every indication of sincere friendliness, Hudson was not disposed to trust them too implicitly. An event soon occurred which showed the necessity of vigilance. On the morning of the 6th of September, the weather being fair, John Coleman and four others were sent out to make discoveries of what appeared to be, at a distance of twelve miles, an extensive river. As they passed along through the narrows, they kept their lead going, and ascertained the depth of the water at various points. Some of the time their lead would sink but two fathoms, but at the north

of the river it ran out eighteen and twenty fathoms, showing that it was a safe place for ships. The lands which they passed they describe as covered with grass, ornamented with flowers, and studded with trees, filling the air with a sweet perfume. They passed into the present Bay of New York about six miles, and then turned back. On their return they were met by a party of Indians in two long canoes, one containing twelve and the other fourteen men. A fight took place between them, the Indians being the aggressors. Night soon came on, and rain beginning to fall, extinguished their match, so that they could not discharge their piece. In this conflict John Coleman was killed by an arrow-shot in the throat, and two others were wounded. The night was so dark that the men could not find their way back to the ship. They were therefore obliged to be at their oars, rowing hither and thither all night, carrying with them the wounded and the dead. As soon as it was light enough for them to see, they made for the vessel. It was a mournful sight when they ascended the deck of the *Half Moon*, bearing with them the dead body of Coleman, who the day before had left in fine health and spirits, and when the others exposed their wounds, which, for aught that was known to the contrary, were made with poisoned arrows, and would before long result in death. The unfor-

fortunate Coleman was taken on shore and buried upon a point of land, supposed to be Sandy Hook, but to which they gave the name of Coleman's Point. Hudson now increased his means of defence. He raised his small boat on board and built a temporary bulwark, behind which the men might be protected if they were again attacked. It was expected that this act of hostility would have interrupted the friendly relations between the ship and the shore; but the second day after Coleman's death the natives came on board the same as before, and appeared to be unacquainted with the sad event which had taken place. They brought tobacco and Indian wheat, in order to exchange them for knives and beads. Nothing of an unfriendly nature was detected in their conduct. But on the morning of the 9th two large canoes, full of men, were seen to leave the shore. Dipping their light, short paddles gracefully in the water, they soon attained a rapid motion. Their course was direct towards the ship. Are their intentions amicable, or warlike? As they approached nearer, one of them was seen to be filled with armed Indians. Their bows and arrows presented a very threatening aspect. The men who were in the other pretended to have come for purposes of trade, when their real object was to betray them and get possession of the vessel. Hudson was not to be deceived. He at once discovered their object. He

therefore allowed but two of the Indians to come on board, and obliged the others to keep at a distance, who soon returned to land. Presently another canoe visited them, with only two in it. One of these he allowed to come on board, with the intention of keeping him. But this wild rover of the forest had no idea of having his liberty restricted to the narrow limits of the deck of a vessel; he seized the first opportunity that presented itself, and leaped overboard. The other two who remained prisoners Hudson clothed in dashy red coats. That night he spent in the channel of the Narrows. The next day he went farther into the bay, and on the 11th he entered the mouth of a large and beautiful river, between the Island of Manhattan and Hoboken, which, from the circumstance of his being the discoverer, has ever since been called the Hudson. It did not, however, receive this name by his authority. He called it the Great River. It was also very early denominated *Riviere des Montagnes*, or River of the Mountains, in consequence of the highlands or mountains through which it flowed. By the New Englanders it was subsequently called the Mohegan River, because a tribe of that name inhabited its banks. By the Mohegans themselves it was denominated the Mahakaneghtuc. By the Iroquois it was known as the Cohohatátea, and among the Wicapee Indians of the Highlands as the Shate-

muc. At the present time it is also, especially by the citizens of New York, frequently called the North River, whilst the narrow outlet of Long Island Sound, on the opposite side of the city, is denominated the East River.

Soon after the Half Moon came to anchor, the natives came on board, probably different tribes from those who visited them at the Narrows. They made a "show of love," left a present of tobacco and Indian wheat, and departed. Hudson, however, placed no confidence in their professions of friendship.

CHAPTER XV.

Suspicious Visitors. — Hudson's Progress. — The Highlands. — Thick Fog. — Effect of its Disappearance. — The two Captives again. — Catskill Mountains. — Loving People. — Cause of bad Luck. — Trade. — Hudson. — Shoals. — Adventures of the Mate. — Proof of Friendship. — Feeling the Way. — Hudson intoxicates the Indians. — Modest Wife. — Drunken Chief. — Effect upon the People. — Wampum. — The Chief recovers. — Thank Offering.

ON the morning of the next day the water around the ship was covered with canoes of different sizes, which were restlessly paddling about in various directions. They were filled with men, women, and children, and were evidently there for an evil purpose. Hudson allowed none of them to come on board, although he purchased of them a supply of oysters and beans. They had large tobacco pipes of yellow copper, and earthen pots for cooking purposes.

Hudson had now fairly entered upon the exploration of this noble river. Whither it would lead him, or what would be the extent or nature of his discoveries, of course he knew not. As the great object of his voyage was to find a north-west passage to China, he may perhaps have been cheered by the

hope that he was now on the right track to that splendid discovery.

'The next day he ascended four miles farther. He seems to have been borne onward more by the tide than the wind. Four canoes came off from the shore to the ship, but none of the men were allowed to come aboard. They had large quantities of oysters, which they sold for a few trifles. When the afternoon tide came in, he weighed anchor and floated up about eight miles farther, in the neighborhood of Phillipsburg or Yonkers, where he passed the night. On the 14th he proceeded, according to Moulton, through Tappan and Haverstraw Bay, passed between Stoney and Verplanck's Point, left behind him Peekskill, and ascended as far as West Point, where he passed the night. The journal states that a portion of the river through which they passed was a mile wide, and "very high land on both sides;" and at the place where they anchored "the land grew very high and mountainous. The river is full of fish." On the morning of the 15th the mountains and the river were found to be covered with a thick fog, which effectually shut out from view the surrounding scenery. But when the warm rays of the sun were poured down upon it, the mist was gradually dispersed, until the lofty highlands stood forth in all their magnificence, and the river was seen winding around their base in

quiet beauty, half concealed by the dark shadows of the mountains. The two Indians whom they took on board at the mouth of the river and clothed in showy red coats had been exceedingly impatient. They were totally averse to this involuntary imprisonment in the floating-house, and wanted to be released. As Hudson was not disposed to give them their liberty, they took occasion this morning to leap from one of the portholes into the water and swim ashore. After Hudson had weighed anchor and was under sail, these two Indians called after him in a contemptuous manner, and indulged in various insulting gesticulations. It will be found hereafter that, not satisfied with this scornful conduct, they sought another mode to revenge themselves upon their captors. At night, the Half Moon came to other mountains, which are supposed to be the Catskill, and the height of which is nearly four thousand feet above tide water. "There," says the journal, "we found very loving people and very old men, where we were well used. Our boat went to fish, and caught great store of very good fish." The next day being cloudless, gave the sun a fair chance to pour down his burning rays. It was oppressively warm. The men went a fishing, but met with poor success; the reason of which was, according to their own belief, that the Indians had been there with their canoes all the preceding night. A number

of the natives came aboard, bringing Indian corn, "pompions," and tobacco, which they readily exchanged for a few trifles. Part of the time the men were employed in replenishing the casks with fresh water.

This was near where a city of over ten thousand inhabitants now stands, and which is called, after the intrepid navigator who here paused to replenish his Half Moon with water, the city of Hudson.

Early the next morning they weighed anchor and sailed up about twenty miles, and found shoals in the middle of the river, with a channel on each side. Some small islands were there. In endeavoring to avoid these shoals, the Half Moon grounded on the shore. They warped her off, but before long she ran upon the shoals in the river. When the tide rose she got afloat and passed out of danger. On the 18th, one of the prominent Indian sagamores, who is called in the journal the Governor of that country, took Hudson's chief mate to his house and "made him good cheer." This is probably the same visit to which De Laet refers, when giving an account of Hudson's reception in latitude forty-two degrees, fifteen minutes. He states that he went on shore with an old Indian, who was chief of forty men and seventeen women. He was escorted to a house made of bark, exceedingly smooth, and well finished in every part. Here was an abundance of

corn and beans. On the outside of the house there were quantities of these articles, sufficient to fill three ships, besides more that were in the fields. When he arrived at the house, two mats were spread upon the floor to sit on. Food was then brought in red wooden bowls, which exhibited considerable skill in their manufacture. The old chief sent off two of his men, with their bows and arrows, who returned in a short time, bringing with them two pigeons. Not satisfied with providing this fare, they killed a fine fat dog, and skinned it with shells, for want of better implements. They had expected that Hudson would remain with them all night; but when they found him determined to return to his vessel, they imagined that it proceeded from his fear of their bows and arrows. To convince him of their sincere friendliness, they broke their bows and arrows to pieces before his eyes, and threw them into the fire. This was certainly a strong expression of good will, as it must have cost them much labor to make their weapons, without knives or other convenient tools. Moulton says that these Indians were the Wabingi, or the Mohawks. This must have been somewhere near Castleton.

On the 19th, at about eleven o'clock, A. M., he sailed up six miles farther, and anchored in eight fathoms water. He was here visited by many of the natives, who brought on board grapes, pumpkins,

beaver and other skins, which they exchanged for beads, knives, and hatchets. The next day Hudson sent his mate with four men, in a small boat, to sound the river above. They returned in the evening, and reported that two leagues farther up the channel was very narrow, and the water only two fathoms deep. But above that, the river increased in depth to seven or eight fathoms. The next day, as the weather was fair and the wind south, Hudson desired to push his little craft still farther up, but was prevented by the great number of Indians who came on board. He sent his carpenter on shore to get timber and make a fore-yard.

There can be no doubt that, notwithstanding Hudson's familiarity with the Indians, and his permission for them to come on board his vessel in considerable numbers, he had not full confidence in the sincerity of their professed friendship. He was constantly distrustful. He therefore resorted to a singular expedient to detect, if possible, their treachery, if any existed. He and his mate invited some of the Indian chiefs into the cabin, and then treated them freely to wine and "*aqua vitæ*," that is, ardent spirits. Their design probably was to intoxicate them, so that they might in some way unwittingly disclose their evil intentions. In a short time the liquor took effect, and they all became very merry. One of them had his wife with him, who conducted

herself with great decorum; for she "sate so modestly as any of our country women would doe in a strange place." Presently one who had been aboard during all the time the vessel had been there gave decided indications of drunkenness. The others beheld his strange conduct with amazement. They knew not what it meant, or, in the language of the journal, "they could not tell how to take it." The whole company of them took to their canoes and fled to the shore, leaving the intoxicated sagamore, in his helplessness, behind them. They were not, however, unconcerned for his fate. They soon returned, bringing straps of beads. Some had six, seven, eight, nine, and ten. These they gave to their unfortunate chief. It is probable that these "stropes of beades" were wampum, Indian money, and were given to the chief to enable him to propitiate those who had caused this mysterious spell, and thus obtain his liberty. He remained on board, and slept quietly all night. The Indians did not come aboard again till about noon the next day. When they found that their chief had recovered from his spell of enchantment, they were highly delighted. They went back to the shore, carrying the good news to their companions. They returned in the afternoon, bringing with them tobacco and beads, which they gave as a thank-offering to Hudson, and left him.

They repeated their visit again in the middle of the afternoon, bringing tobacco and more beads, which they gave to Hudson, and then "made an oration, and showed him all the country round about." Being desirous of producing as favorable an impression upon these mysterious strangers as possible, the Indians sent one of their number ashore, who soon returned with a large platter full of venison, which they had cooked after their own style, and which they gave to Hudson to eat. After having given other expressions of their respect, they all departed except the old chief, who, for the first time, had experienced the disgrace of intoxication. He preferred to remain longer on board.

CHAPTER XVI.

Effect of Ardent Spirits. — Heckewelder. — Singular Tradition. — Great Surprise. — Opinions concerning the Arrival of the first Ship. — Effect upon the Indians. — Preparation for its Reception. — Grand Dance. — Exciting Reports of the Runners. — Salutations exchanged. — A Man in Red. — How he is received. — He drinks, and offers the Glass to the Indians. — Their Conduct. — One of them, after a Speech, drinks. — Its Effect. — His Assertions. — His Example followed. — General Intoxication. — Presents. — Their ridiculous Use of them. — The Whites considered Gods. — Story of the Bullock's Hide. — Indians outwitted. — Locality of this Scene. — Different Names of Manhattan Island.

THE introduction of ardent spirits among the aborigines of this country has been among the most fruitful causes of their degeneracy and ruin. It has produced alienations between friendly tribes, led to murders which have resulted in sanguinary wars, attended with all the horrid atrocities of Indian barbarity. Under its influence they have entered into treaties, and disposed, for a mere trifle, of immense tracts of valuable land, containing their hunting-grounds, their gardens, and the graves of their fathers. Hudson has the honor or the dishonor of being among the first Europeans who initiated the renowned Iroquois into the fatal pleasures of its use.

It is a fact worthy of remark, that a tradition prevails at the present time among these Indians, that a scene of intoxication occurred among them at the first arrival of a ship. A similar tradition has also been found among the Lenni Lenape, or Delawares, a branch of whom resided opposite Albany when Hudson visited that place. Other branches of the Iroquois confederacy, the Monseys and Delawares, resided on Manhattan and Staten Islands and the Jersey shore. The tradition is given by Rev. Mr. Heckewelder at length. In a letter dated at Bethlehem, Pennsylvania, January 26, 1801, he says, "As I receive my information from Indians in their language and style, I return it in the same way. . . . The enclosed account is, I believe, as authentic as any thing of the kind that can be obtained." He further says it was related to him by aged and respected Delawares, Mohegans, and Mahicanders, nearly forty years ago. It is copied from notes taken on the spot. This tradition is so peculiar, and contains so many points of interest, that we should do it injustice if we failed to employ Rev. Mr. Heckewelder's own language. We copy it from the New York Historical Collection, New Series, Vol. I.

"A long time ago, when there was no such thing known to the Indians as people with a *white skin*, (their expression,) some Indians who had been out a

fishing, and where the sea widens, espied at a great distance something remarkably large swimming or floating on the water, and such as they had never seen before. They, immediately returning to the shore, apprised their countrymen of what they had seen, and pressed them to go out with them and see what it might be. These together hurried out, and saw, to their great surprise, the phenomenon, but could not agree what it might be ; some concluding it to be an uncommon large fish, or other animal, while others were of opinion it must be some very large house. It was at length agreed, among those who were spectators, that as this phenomenon moved towards the land, whether or not it was an animal, or any thing that had life in it, it would be well to inform all the Indians on the inhabited islands of what they had seen, and put them on their guard. Accordingly, they sent runners and watermen off to carry the news to their scattered chiefs, that these might send off in every direction for the warriors to come in. These arriving in numbers, and themselves viewing the strange appearance, and that it was actually moving towards them, (the entrance of the river or bay,) concluded it to be a large canoe, or house, in which the great Mannitto (Great or Supreme Being) himself was, and that he probably was coming to visit them. By this time the chiefs of the different tribes were assembled on York Island,

and were counselling or deliberating on the manner they should receive their Mannitto, on his arrival. Every step had been taken to be well provided with a plenty of meat for a sacrifice; the women were required to prepare the best of victuals; idols or images were examined and put in order; and a grand dance was supposed not only to be an agreeable entertainment for the Mannitto, but might, with the addition of a sacrifice, contribute towards appeasing him, in case he was angry with them. The conjurors were also set to work to determine what the meaning of this phenomenon was, and what the result would be. Both to these and to the chiefs and wise men of the nation, men, women, and children were looking up for advice and protection. Between hope and fear, and in confusion, a dance commenced. While in this situation, fresh runners arrive, declaring it a house of various colors, and crowded with living creatures. It now appears to be certain that it is the great Mannitto bringing them some kind of game, such as they had not before; but other runners soon after arriving, declare it a large house of various colors, full of people, yet quite a different color than they (the Indians) are of; that they were also dressed in a different manner from them; and that one in particular appeared altogether red, which must be the Mannitto himself. They are soon hailed from the vessel, though in a

language they do not understand ; yet they shout or yell in their way. Many are for running off to the woods, but are pressed by others to stay, in order not to give offence to their visitors, who could find them out and might destroy them. The house (or large canoe, as some will have it) stops, and a smaller canoe comes ashore, with the red man and some others in it ; some stay by this canoe to guard it. The chiefs and wise men, or counsellors, had composed a large circle, unto which the red-clothed man, with two others, approach. He salutes them with friendly countenance, and they return the salute after their manner. They are lost in admiration, both as to the color of the skin (of these whites) as also to their manner of dress, yet most as to the habit of him who wore the red clothes, which shone with something (the lace) they could not account for. He must be the great Mannitto, (Supreme Being,) they think ; but why should he have a *white skin* ? (their own expression.) A large *hockhack* (their word for gourd, bottle, decanter) is brought forward by one of the supposed Mannitto's servants, and from this a substance is poured out into a small cup, or glass, and handed to the Mannitto. The (expected) Mannitto drinks, has the glass filled again, and hands it to the chief next to him to drink. The chief receives the glass, but only smelleth at it, and passes it on to the next chief, who does the same.

The glass thus passes through the circle without the contents being tasted by any one ; and is upon the point of being returned again to the red-clothed man, when one of their number, a spirited man and great warrior, jumps, harangues the assembly on the impropriety of returning the glass with the contents in it ; that the same was handed them by the Mannitto, in order that they should drink it, as he himself had done before them ; that this would please him ; but to return what he had given to them might provoke him, and be the cause of their being destroyed by him. And since he believed it for the good of the nation that the contents offered them *should* be drank, and as no one was willing to drink it, *he would*, let the consequence be what it would ; and that it was better for one man to die, than a whole nation to be destroyed. He then took the glass, and, bidding the assembly a farewell, drank it off. Every eye was fixed on their resolute companion, to see what an effect this would have upon him ; and he soon beginning to stagger about, and at last dropping to the ground, they bemoan him. He falls into a sleep, and they view him as expiring. He awakes again, jumps up, and declares that he never felt himself before so happy as after he had drank the cup. Wishes for more. His wish is granted ; and the whole assembly soon join him, and become intoxicated.

“After this general intoxication had ceased, (during which time the whites had confined themselves to their vessel,) the man with the red clothes returned again to them, and distributed presents among them, to wit, beads, axes, hoes, stockings, &c. They say that they had become familiar to each other, and were made to understand by signs; that they now would return home, but would visit them next year again, when they would bring them more presents and stay with them a while; but that, as they could not live without eating, they should want a little land of them to sow some seeds, in order to raise herbs to put in their broth. That the vessel arrived the season following, and they were rejoiced at seeing each other; but that the whites laughed at them, (the Indians,) seeing they knew not the use of the axes, hoes, &c., they had given them, they having had these hanging to their breasts as ornaments; and the stockings they had made use of as tobacco pouches. The whites now put handles (or helves) in the former, and cut trees down before their eyes, and dug the ground, and showed them the use of the stockings. Here (say they) a general laughter ensued among the Indians that they remained for so long a time ignorant of the use of so valuable implements, and had borne with the weight of such heavy metal hanging to their necks for such a length of time. They took every white

man they saw for a Mannitto, yet inferior and attendant to the supreme Mannitto, to wit, the one which wore the red and laced clothes. Familiarity daily increasing between them and the whites, the latter now proposed to stay with them, asking them only for so much land as the hide of a bullock would cover, (or encompass,) which hide was brought forward and spread on the ground before them. That they readily granted this request; whereupon the whites took a knife, and, beginning at one place on this hide, cut it up into a rope not thicker than the finger of a little child, so that by the time this hide was cut up there was a great heap. That this rope was drawn out to a great distance, and then brought round again, so that both ends might meet. That they carefully avoided its breaking, and that, upon the whole, it encompassed a large piece of ground. That they (the Indians) were surprised at the superior wit of the whites, but did not wish to contend with them about a little land, as they had enough. That they and the whites lived a long time contentedly together, although these asked, from time to time, more land of them, and, proceeding higher up the Mahicanittak, (Hudson River,) they believed they would soon want all their country, and which, at this time, was already the case."

The precise spot where the landing and carousal referred to in this tradition took place is unknown.

There is a strong probability of its general correctness, though it is possible that incidents which took place at different times are blended together in the legend. Hudson was dressed in red. He did give liquor to the natives; he also made them presents of various articles; and it is not at all unlikely that the scenes took place very nearly as they are described.

Some contend that the locality of this adventure was Manhattan Island, on which the city of New York now stands. As one evidence of this, it is said that, to the present time, the Delawares call this island Mannahattanink, or Mannahachtanink, which means the island or place of general intoxication, and that this name was given to it in consequence of the intoxication of the Indians by Captain Hudson. The Mohegans call it by the same name, but suppose that it arises from a certain kind of wood which is found there, which is well adapted to bows and arrows. Other natives call New York Laaphawachking, which means the place of stringing beads. This name arose from the fact that, after the whites had left in their vessel, the Indians were seen in every direction engaged in stringing beads, or wampum, which the visitors had given them.

CHAPTER XVII.

Hudson's highest Point. — He descends. — Lands. — Trees. — The old Man again. — Disappointed Chief. — Fishing. — Newburgh. — Hard Metal. — A Boat Thief. — An Affray. — Effect of a Gun. — The two Captives again. — An Attack. — The Repulse. — Attack renewed. — Falcon. — Its Execution. — Both Parties retreat. — Appearance of Ore. — Sail along Manhattan. — The Half Moon at Sea. — Magic Change. — Different Rates of Travel. — The Time Hudson occupied in exploring the River. — Extent of the Country. — Population. — English Prohibition. — Crew mutinies. — Hudson returns.

HUDSON'S explorations extended as far as to Fort Orange, or Albany. Some think that his vessel (the Half Moon) ascended as high as that, and that then he sent some of his men higher up in the small boat, who reached a place now called Waterford, in the town of Half Moon. The journal states, "The two and twentieth was fair weather. In the morning, our master's mate and four more of the company went up with our boat to sound the river higher up. . . . This night, at ten o'clock, our boat returned, in a shower of rain, from sounding of the river, and found it to be an end for shipping to go in; for they had been up eight or nine leagues, and found but seven foot water." The language of the journal is not sufficiently precise to

enable us to fix definitely the highest point that was reached.

The next day Hudson commenced his descent. On the 24th, he got aground, but was floated off with the rising of the tide. On the 25th, a "stiff gale" blew from the south. As they could make no progress down the stream, they went ashore on the west side of the river, and found large quantities of oak, walnut, chestnut, and yew-trees, and "trees of sweet wood in great abundance, and great store of slate for houses, and other good stones." This is believed to be the spot where Athens now stands.

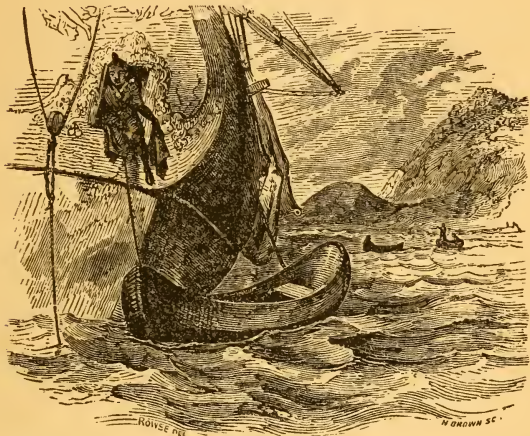
The next day they were visited by the old man whom they had intoxicated, who was accompanied by another Indian, with their wives and two young squaws, sixteen or seventeen years of age, "who behaved themselves very modestly." Hudson invited the men and one of their wives to dine with him, and exchanged a knife for some tobacco. Before the visitors departed they invited the captain to visit them when he should reach their place of residence, which was a few miles below where they then were.

September 27th was Sunday. They weighed anchor and ran the ship down until she struck upon a shoal and grounded. The old chief came aboard again and invited them to go ashore and visit his

people. But the vessel again floating, and the wind becoming fair, they declined his request, much to his regret. At five o'clock in the afternoon they anchored in fourteen fathoms water. Some of the crew amused themselves with fishing. They were successful in taking between twenty and thirty mullets, breams, bass, and barbils. By the 29th they had gotten down as far as Newburgh. The writer of the journal states, "This is a very pleasant place to build a town on." He was correct. A large and flourishing city has risen upon the spot. Whilst lying here the people brought to Hudson a stone, in appearance like emery, which was harder than iron or steel, and would cut them; when pulverized and mixed with water it made a shining black color, and glistened like black lead.

The 1st of October was signalized by an unfortunate occurrence. The vessel had dropped down the river some distance below the Highlands, somewhere near Stoney Point, and came to anchor. The Indians came off from the shore in canoes in considerable numbers. Some of them came aboard for traffic. One was seen as if carelessly floating under the stern of the vessel. He excited suspicion, and was ordered off. He soon returned to the same position, and would not leave it. The men, however, kept a vigilant eye upon his movements. When he supposed their attention was

diverted in another direction, he left his canoe, climbed up the rudder, and entered the cabin window. He took a pillow, two shirts, and two bandoleers, — small wooden cases, covered with leather,



The Stern Thief.

containing each a sufficient quantity of powder to charge a musket, — dropped them into his canoe, and made off. He was detected. The mate, seeing him flying off with his booty, seized a musket, fired at him, and killed him. Instantly there was a great scampering among the natives. So frightened were they, that some leaped out of their canoes and swam rapidly away. Hudson ordered his small boat to be manned and go after the stolen articles.

Whilst the men were executing the order one of the Indians, who was somewhat more courageous than the rest, swam to the boat, seized it, and made efforts to overturn it. The cook, having a sword with him, immediately cut off one of his hands. The poor fellow sank and was drowned. This was a severe punishment, but perhaps the lives of the men were in danger. After this painful adventure, they descended the stream about two leagues. The next day they proceeded seven leagues farther, and anchored near the upper end of Manhattan Island. Whilst lying here, one of the two savages whom they took with them up the river, and who jumped overboard and swam ashore, came out to the vessel, accompanied by a large number of others. His object was to seek revenge for the captivity he had endured on board the ship. Hudson perceived his design, and suffered none of them to come aboard. But they were not to be defeated in this manner. They paddled around to the stern of the vessel, and then poured a shower of arrows into her. This was too much for patient endurance. Their fire was returned by a discharge of six muskets, which took fatal effect upon two or three of them. This added fresh fuel to the fire of revenge which burnt in the hearts of the ignorant savages. A hundred of them assembled on a point of land for another attack upon the vessel. But Hudson caused a smal'

cannon, called a *falcon*, to be fired upon them, which killed two more, and caused the others to disappear in the woods. A few of them soon gathered courage and returned to the attack. Nine or ten of them pushed off in a canoe once more to the vessel. The falcon was brought to bear upon them a second time. The ball which it sent killed one of their number and went through the canoe. Notwithstanding this mysterious mode of warfare, by which fire was brought into requisition to send invisible missiles among the enemy, and notwithstanding some of their number had fallen by the power of these unseen weapons, and their canoe had been completely bored through, yet the Indians did not seem disposed to retreat. But when another volley of musketry was poured upon them from the Half Moon, which killed three or four more of them, they adopted the principle that discretion is the better part of valor, and fled. Hudson, actuated probably by the same principle, dropped down the river, and came to anchor in a bay on the opposite side of the stream, "clear from all danger of them." Juet, in his journal, states, "Hard by there was a cliff, that looked of the color of white green, as though it were either a copper or silver mine; and I think it to be one of them by the trees that grow upon it, for they be all burnt, and the other places are green as grass. It is on that side of the river that is called

Manna-hatta." They remained there undisturbed all night, though they had much wind and rain. The next day the weather continued boisterous; but on October 4th the wind became fair. They weighed anchor, sailed down between the shores of Manhattan Island on one side, Weehawken and Hoboken on the other, and, passing by the Battery and Governor's Island, in a few hours were beyond the Narrows, out on the wide ocean.

How magical is the change which has taken place on the shores of this noble stream since its first exploration by him whose name it bears! Where then his eye fell upon nothing but the natural scenery, with here and there an Indian encampment, are now seen beautiful palaces, flourishing villages, splendid cities, and well-conducted, profitable farms. The water, whose surface was troubled only by the rude canoe of the aborigines, clumsily made out of the bark or the trunk of a tree, is now covered by vessels of all shapes and sizes, some of which, for the perfection of their architecture and the splendor of their decorations and furniture, have appropriately been called floating palaces. Equally surprising is the increased speed which has been attained in navigation. The distance up and down the river, which occupied Hudson twenty-two days, can now be accomplished in as many hours. Similar transformations, to a

great extent, have taken place in all parts of the land ; so that the country which at the time of his visit was an uncivilized waste, is now occupied by one of the most enlightened and powerful nations upon earth.

Henry Hudson was an Englishman ; but when he discovered and explored the important river which now bears his name he was in the employ of the Dutch. Some of the men who accompanied him were also Englishmen. This circumstance afterwards resulted in an entire change of his plans and of his whole subsequent history. His crew were strongly disposed to mutiny. He found it difficult to control them. After his exploration of the river, he held a consultation with them as to what course he had better pursue. Their opinions and wishes did not agree. The mate proposed going to Newfoundland, passing the winter, and seeking Davis's Passage. To this Hudson was decidedly opposed. He suggested that, if they went to the north, their provisions would probably not hold out ; that they would be unable to replenish their stock ; that a number of the men were on the sick list, and that they would probably never return to Holland. No one but himself, however, mentioned Holland. The English sailors did not, because they did not want to go there ; the Dutch did not, because they knew that the English on board would be strongly opposed to

it. The consultation produced no decided results. Hudson directed the prow of his vessel towards England. He kept on for a month without seeing any land. It was his intention to return to Amsterdam and make a report of his important discoveries to his employers. But as he neared the coast of England, his crew mutinied. The English were unwilling to sail by their own country and proceed to Holland. They longed for home. They compelled him, therefore, to put into Dartmouth, where he arrived November 7, 1609.

The rumors of his discoveries soon became noised abroad in England, and secured to Hudson great honor. He was treated as a person of more than ordinary consequence. He soon sent an authentic account of his voyage and its results to Holland, and had some correspondence with them concerning another voyage. But the English government, who wanted to secure to themselves all the benefit of his discovery, prohibited, it is said, his sailing again in the employ of the Dutch. They also forbade the English portion of his crew to reënter that service. If it had not been for these English sailors, Hudson would have proceeded to Holland, without stopping at England, and in that case he would, in all probability, have continued in their employ. So that the mutinous disposition of these few English

seamen was the means of changing the whole course of Hudson's history.

He made three voyages to this country. During his third voyage his mutinous crew cruelly committed him, in a small boat, to the tender mercies of an arctic sea. They abandoned him to his fate, and he was never heard from again.

CHAPTER XVIII.

Rum and Gunpowder. — Samuel Champlain. — His Discovery. — French and Indian Allies. — A War Party. — The Five Nations. — Champlain passes up the St. Lawrence. — Lake St. Peter. — Sorelle River. — Indian Deception. — Dangerous Rapids. — Vessel sent back. — Vigilance. — Beautiful Country. — Superstitious Incantations. — Champlain's pretended Dream. — Its happy Effect. — Passage through Lake Champlain. — Transparent Water. — Unexpected Meeting. — Singular Message. — Morning Battle. — Novel Expedient. — Effect of Firearms. — Victorious Rejoicings. — Indian Practice after a Battle. — Tortures. — Champlain returns to France.

WHILST Hudson was exploring the southern parts of New York, and initiating the ignorant savages into the mysteries of rum, another intrepid and skilful adventurer was examining its northern borders, and introducing to the natives there a knowledge of another article of fearful energy. With rum coming upon them from one quarter, and gunpowder from another, and ere long both of these fatal agencies being furnished from every trading establishment, in quantities to suit purchasers, it is not in the least degree surprising that the aborigines have melted away so rapidly. The fearless and persevering pioneer to whom we refer was Samuel Champlain. He first discovered and explored that long and beautiful lake in the north-eastern part of the state which now

bears his name. For many years it was called Lake Iroquois, because it was in the country of the powerful Iroquois Indians. It is now universally known as Lake Champlain.

After the settlement of Quebec, it was deemed by the colonists wise policy to keep on friendly terms with the neighboring Indians, among whom were the Algonquins, Les Montagnez, and Hurons. At the same time the Indians were glad to avail themselves of the alliance of their new neighbors, who, they thought, would render them efficient service in their attacks upon their powerful enemies the Iroquois. Having secured the friendship of the whites, it was not long before they obtained their consent to unite with them in vigorous measures against their common enemy. A party of Indians, in company with a few of the Frenchmen of Quebec, set out, in 1609, upon an expedition against the terrible Iroquois. Samuel Champlain was one of their number. He was induced to join them with the hope that, by so doing, he might be able to humble the proud Iroquois, and then, by negotiating a peace, bring all the tribes of Indians in Canada into a friendly league with the French. If this could have been accomplished, it would have been highly advantageous to the French. Champlain, however, found that it was much more easy to project the plan than to carry it into execution. The confederated Iroquois, otherwise known

as the Five Nations, or sometimes as the Six Nations, who had held in check, and were the terror of, the tribes for a space of three hundred miles around them, were not to be subdued. Another European nation, who had watched with an eagle eye the advancing power of the French in the new world, was to enter into league with the Iroquois, for the purpose of arresting the farther progress of France. This, however, was hidden from Champlain. He no doubt was determined to exert himself, to the utmost of his ability, for the accomplishment of the object he had in view. He accordingly embarked with his Indian allies at Quebec. The vessel proceeded slowly up the broad and noble St. Lawrence. They passed the mouth of the Chaudiere River on the south; then the River St. Anne, which came in on the north; then the Becancour and the St. Maurice, nearly opposite each other. Here the St. Lawrence gradually widened into a broad lake, now called Lake St. Peter, twenty-six miles long, and containing several islands. They sailed through the whole length of this lake, passed by the islands, and then entered a river which came in on the south. This was the Iroquois, now known as the St. John's, or the Sorelle River. It unites the waters of the St. Lawrence with those of Lake Champlain. They had not proceeded far into this new river before a discovery was made which convinced Champlain of

the unprincipled duplicity of his allies ; this was the discovery of impassable rapids. His allies, if they had been true, would have given him information of these rapids ; but, instead of that, they had carefully concealed them from him. His vessel could proceed no farther. He therefore sent her back to Quebec. Himself and two faithful Frenchmen, who would not forsake him, determined to press on, notwithstanding the secrecy and deceitfulness of the Indians. They carried their canoes around the falls, and then made preparations for their night encampment. The Indians, according to their custom, sent out one of their number to reconnoitre and ascertain whether any enemies were in sight. He returned without making any discoveries. They then prepared for sleep, without the precaution of appointing a guard. Champlain rebuked them for stupidity and carelessness ; but all the reply they gave was, that those who were fatigued all day needed sleep at night. But as they approached nearer the settlements of their enemies, they redoubled their vigilance. They travelled only at night, and made no fires in the day, lest the columns of smoke might reveal their retreat. Champlain was delighted with the beautiful and romantic appearance of the uncultivated regions through which he passed. The islands were well stocked with deer and other game, whilst the river abounded with fish. They found it a pleasant

amusement to hunt and fish in order to supply themselves with food. On this excursion, Champlain obtained considerable information of Indian customs and character. He was especially interested in the implicit confidence which they reposed in the mysterious powers of their sorcerers or powwows. One of these was in their company, who took occasion, at one of their encampments, to go through with his superstitious, terrific incantations. After this they inquired for several days, of Champlain, if he had not dreamed of seeing the Iroquois. He told them no. At this they were greatly troubled, and made no attempt to conceal their anxiety from him. Under the impression that it would afford them relief, and might encourage them to deeds of noble daring in the coming conflict, he finally told them that, in a dream, he had seen their hated enemy, the Iroquois, drowning in a lake, but that he placed no confidence in it. They, however, were filled with joy. They had now no doubt of victory. It is not improbable that the powwow, in his incantations, had associated Champlain, dreaming of the Iroquois, with a favorable termination of the present expedition; hence their enthusiasm when he informed them that he had seen, in a dream, their enemy overwhelmed in the waters of a lake. After this they pressed on with high hopes. They soon left the spot where St. John's now stands, and the Isle aux Noix, passed by

Rouse's Point, and entered upon the romantic Lake Champlain. For a hundred and ten miles did they paddle their light canoes over this beautiful sheet, passing by places which, since then, have been consecrated by important national events, as classic localities in the history of the country. On the south Champlain connects with Lake George, which is greatly admired for the transparency of its waters and the extreme beauty of its shores. Pebbles and shells on its bottom can be seen at a great depth. It seems almost like sailing in the air. Between these two lakes there are rapids. The intention of the allies was to pass these rapids, make an irruption into the quiet and romantic valleys of the Iroquois, and suddenly pounce upon one of their villages. But their plan was thwarted by the unexpected appearance of their enemy, at ten o'clock at night, upon the lake. When they met, both parties were surprised and elated, which they expressed in loud shouts. As it was contrary to their practice to fight upon the water when they could reach the land, the two parties made directly for the shore. The allies immediately placed themselves in a position for battle, by concealing themselves behind trees and stumps, or whatever else offered them safety, and then sent a messenger to their enemy, to know whether they would fight that night. This, certainly, was a somewhat singular procedure. Why

did they not at once attack the Iroquois, and let them exhibit by their conduct whether they were ready for battle? Their enemy sent them word that the night was too dark; they must, therefore, wait till day. Early the next morning, Champlain stationed his two Frenchmen, with a few Indians, in the woods, so as to attack the enemy in flank. Each party consisted of about two hundred men, all confident of victory. They were all armed with bows and arrows, except the French, who alone had fire-arms, and who were expected by the allies to determine the victory. They showed Champlain who were chiefs among their enemy, and advised him to fire upon them. They were distinguished by their head-dress of feathers being higher and more showy than the others. Their plan of attack was original and ingenious. The allies rushed out from their entrenchments and ran two hundred feet towards the enemy; they then parted to the right and left, making an opening in the centre. Through this opening Champlain, who was in the rear, advanced and took the command. This sudden appearance of a singular-looking, pale-faced stranger, with a kind of weapon which they had never seen before, created great astonishment among the Iroquois. Whilst they were wondering at this white-skinned stranger, suddenly a flash was seen, and a loud report heard, followed by a cloud

of smoke. It was the discharge of an arquebuse from the spot where Champlain had placed four of his men. When the Iroquois saw, as the effect of this new mode of warfare, two of their chiefs slain, and a third badly wounded, their amazement was extreme. The allies rent the air with their wild shouts, and let fly a shower of arrows. Champlain followed up his success with another discharge of his fire-spitting and ball-hurling weapons. The enemy were terrified; they turned and fled in dismay. They were hotly pursued by the victorious army, and some of them were taken prisoners. The corn which the Iroquois left behind them in their flight furnished a timely supply to their conquerors, who were reduced to great need. Two hours did they pass upon the field of battle in singing, dancing, and feasting.

So successful had been the conflict that not one of their number had been slain, and only a few wounded. They made no attempt to follow up their advantage. It was the custom with those tribes for the conquerors, as well as the conquered, to retreat after an engagement; and sometimes the victors would exhibit as much disorder in their retreat as though the enemy were shouting in full pursuit. One of their prisoners they subjected to horrible tortures, to which Champlain soon put an end. The victorious party returned

to Quebec. In September following, Champlain sailed for France. He returned the next year and resumed offensive operations against these same enemies, sometimes meeting with success, and at other times with defeats.

CHAPTER XIX

Rumors of a great River. — Opinions concerning it. — Reasons for visiting it. — The exploring Party. — Wild Rice Indians. — Their Advice. — Alarming Stories. — Salt Bay — No Salt. — Beautiful Landscape. — A Cross discovered. — Village in Commotion. — The Portage. — Pleasant Sail. — Iron Mines. — The Mississippi Mode of Travelling. — Welcome Paths. — Romantic Cluster of Villages. — Their judicious Approach. — Friendly Reception. — Courteous Entertainment. — The Calumet. — Council. — Feast — Escort. — Meaning of Illinois. — Departure. — Looking out for a River. — Discover huge painted Monsters.

Soon after the French had formed their infant settlements in Canada, certain vague rumors began to be circulated among them that, many miles to the west, was a river of great width, which flowed many hundreds of miles through the country, and terminated no one knew where. On its banks, at different distances, villages of various Indian tribes were planted, and in its waters fish and monsters of gigantic size were said to exist. The reports concerning it, though indefinite and unsatisfactory, appear to have been tinged with no small amount of exaggeration and superstition. The curiosity of the French was excited, and their love of adventure called into action. Brave, enterprising spirits were not wanting among them, who panted for the

honor of being able, by their personal explorations, to settle the questions concerning the locality, the course, the length, and the outlet of this mysterious stream. So limited and indefinite was the information which was derived from the Indians respecting the course of this river, that some believed it flowed in a south-easterly direction, and emptied into the Atlantic. Others maintained the opinion that, after pursuing a south-westerly course, it found its way to the Pacific through the Gulf of California; whilst others believed that it tended southerly, and emptied in the Gulf of Mexico. It was important, in a geographical point of view, that correct information should be obtained. In addition to this consideration, whatever nation discovered and explored the river would be regarded as entitled to the territory through which it flowed. New sources of trade would be opened with interior tribes of Indians, and vast fields of benevolent labor would be thrown open for the cultivation of Christian missionaries; for these Indians, being heathen, needed the elevating and converting influences of Christianity. For these reasons, M. De Frontenac, who was then Governor of Canada, favored an exploring expedition.

Father Marquette, a Roman Catholic missionary, who was then a resident of the old town of Michilimackinac, the settlement of which is attributed to his influence, and M. Joilet, were considered suitable

persons to have charge of the perilous expedition. Marquette was especially adapted to this service, on account of his bravery, discretion, religious zeal for the conversion of the natives, and his acquaintance with several Indian dialects which were widely spoken by the natives. Five others were associated with them. Father Marquette wrote an account of the incidents which occurred on the expedition, by means of which a knowledge of their adventures has been perpetuated to the present time.*

On the 13th of May, 1673, these seven individuals embarked in two canoes on their exciting and dangerous expedition. The first tribe of Indians which they reached were called Wild Rice, because their country produced this grain in great abundance. Father Marquette informed them of his design to visit the tribes of the remote west and south, and make known to them the knowledge of the true God. These sons of the forest, being favorably impressed with the good father's appearance and doctrines, were unwilling that he should expose himself to the perils of so hazardous an enterprise. They earnestly entreated him to abandon it. They pictured it as full of terrors. They represented the navigation of the river as extremely dangerous, the Indians as cruel, and the climate as insufferably hot.

* Life of Marquette, by Jared Sparks.

They moreover said that the water of the river teemed with gigantic monsters, with which it would be useless to contend. Their tales of terror were sufficient to have chilled the ardor of any other than the bravest hearts. But they produced no effect upon Marquette. Although he expressed his gratitude for the affectionate interest which they manifested in his welfare, he informed them he had no fear of the aquatic monsters of the river, and that he should use extra vigilance to guard against surprise from the Indians. True to his design, Marquette gave these Wild Rice Indians religious instruction, and offered for them his prayers. We next find him at the Bay of Puans, on the north-western side of Lake Michigan. Its present name is Green Bay. As in the Indian language its name signified Salt Bay, our adventurers were induced to make some examination of the place, to ascertain if any salt springs existed in the neighborhood ; but none were found.

Ascending a river which emptied into the bay, and which is now known as Fox River, they approached a village, beautifully situated on a hill, from which an extensive view was had of a landscape which, as it stretched away in every direction, presented to the beholder, in picturesque combination, the gorgeousness of the many-flowered prairie, with groves of trees scattered over it, like islands in a lake, and

a dense forest skirting the horizon, as if it were the green bank by which the waters of this golden lake were kept within their limits. Here Marquette was delighted to see a large cross — the symbol of his religion — erected in a conspicuous place in the centre of the town. He was even more gratified to perceive that it was covered with offerings which the natives had presented to the Great Spirit as an expression of their gratitude for successes which he had granted them during the preceding winter. The cross had not been reared in vain.

The year before this, Father Allouez, a Catholic missionary, had labored among this people ; and so deeply were they interested in his communications, that they scarcely allowed him time for necessary repose. They required him to teach at night as well as through the day. The cross, decorated with their thank offerings, was probably the result of his influence among them.

From these Indians Marquette obtained two guides, and, in return for some presents, they gave him a mat, which was used for a bed during the whole voyage. Like the Wild Rice Indians, they endeavored to dissuade the pioneers from their hazardous expedition, but in vain.

The 10th of June was a day of unusual excitement in the village. All the inhabitants understood the object of their visitors. And as they were well

acquainted with the fierce, warlike disposition of the powerful tribes to the south and west whom this small company intended to reach, they regarded the attempt as extremely hazardous, and one which would most probably result in martyrdom. . When, therefore, the hour arrived for their friendly visitors to embark, the whole village — chiefs, braves, squaws, and naked children — assembled together and gazed with astonishment upon the temerity of this small handful of men, in exposing themselves to the power of the distant barbarous tribes, and to the perils of navigation which they knew would inevitably beset them.

The voyagers entered a river which emptied into Green Bay, and followed it to a place known as the Portage. Here they were obliged to carry their two canoes across land to another river which ran west, called the Mescousin, but now known as the Wisconsin. Here their guides left them, to return. Until now, the natural current of all the water which they had traversed was towards Quebec. From this point the water flowed in an opposite direction — to the west and south. As they passed slowly on through the broad, but shallow Wisconsin, they found the river checkered with numerous islands of various shapes and sizes, covered with stately trees, and ornamented with brilliant flowers and the graceful drapery of innumerable vines. As they

swept along close by the shore, various kinds of wild fowl were started, some of which, as they left their nests or feeding-places, would fly away with a shrill, shrieking cry, and some with a whirring sound, whilst others darted off noiselessly, as if fearful of betraying the direction of their flight. Occasionally the timid deer and uncouth buffalo were seen, but no Indians. After sailing about thirty leagues, they discovered extensive iron mines, the ore of which appeared to be of good quality. They continued their course for forty leagues more, and on the 17th of June they entered, with emotions of gratitude and joy, the far-famed river of which they were in search. The friendly Wisconsin had introduced them to the magnificent Mississippi !

It, of course, was not known at that time that the river, about which they had heard such vague, yet startling rumors, and which they had now reached, was the same as that beneath whose waters the remains of Hernando De Soto had found their last resting-place. A knowledge of that fact was to be the result of future discovery.

Thus far every thing had been favorable, and they commenced their exploration of the Rio Grande, as the unknown river was sometimes called, under encouraging auspices and with high hopes.

Although they had seen no natives since they left Green Bay, they were wel' aware that they were

passing through Indian territory, and were liable at any moment to an attack. They therefore proceeded with great caution. Some of the party were always on guard whilst the others took their rest. As they could not conveniently cook their food in their small canoes whilst floating down the stream, their method was, to approach the shore in the latter part of the afternoon, kindle a fire, cook their game, then push out into the middle of the river and anchor for the night. They proceeded in this manner until the 25th of June, when, at a point some sixty leagues below the mouth of the Wisconsin, they discovered the footprints of men. They now knew that they were in the vicinity of Indian settlements. Looking around, they perceived a well-trodden path, which led into a prairie. This was no unwelcome sight. Although they were no war party, stealthily seeking their unsuspecting enemy, yet they were as highly pleased to find themselves in the neighborhood of Indians as were the bloodthirsty warriors of the forest when they discovered the hiding-places of those whom they were pursuing for purposes of revenge. The good Father Marquette rejoiced at the opportunity, which he now hoped would be afforded, of preaching the true faith to the benighted red men, who had never heard the history of the cross, and who were perishing for lack of knowledge; whilst Joilet, being himself a merchant, was probably grat-

ified with the prospect of discovering new fields for commercial adventure and speculation.

After committing the canoes to the care of the boatmen, and giving them all necessary instructions, our two heroes set out in pursuit of natives. After following the beaten track about six miles, they came to a cluster of villages quite romantically situated, two of them being perched upon a hill top, as if for purposes of observation, and the other nestling by the margin of a graceful stream, as if it were an outpost guarding the hill from the approach of danger.

When they arrived within hailing distance, in order to avoid exciting suspicion by any appearance of concealment, they paused, and signified their presence by a loud call. In an instant the Indians presented themselves at the doors of their cabins. After gazing at their unexpected visitors a few moments, they deputed four old men of their tribe to advance and hold a parley with them. As these four messengers approached with slow and dignified step, two of them performed the interesting service of elevating ornamented pipes towards the sun, as a sign of friendship. Encouraged by this proffer of peace, Father Marquette broke silence and inquired the name of their nation. "We are Illinois," was their reply. They then offered pipes to the strangers, and invited them to their homes. As they entered

the village, they were received with every demonstration of respect. After they were seated in the wigwam of the chief, the calumet, or pipe of peace, was presented them.

The Illinois Indians were divided into separate tribes, having, however, one general chief, who ruled over all. As there was to be a council of all these tribes, the chief invited Marquette and Joliet to attend it, which they accepted. They were there treated with every mark of friendship. Marquette explained fully the objects of their voyage. The chief approved the objects, but at the same time earnestly endeavored to dissuade them from attempting its accomplishment, in consequence of the perils which would necessarily be incurred. In return for presents received from Marquette, the chief gave him a calumet. This is an ornamented pipe, the smoking of which by different parties indicates that they are at peace with each other.

After the council, a feast, of four courses, was served up in Indian style, after which the two visitors were publicly conducted, with great ceremony, through the village, and received from the hands of individuals small presents of ornamented girdles and garters. When they returned to their canoes they were escorted by nearly a thousand natives, who seemed to take pleasure in bestowing upon them all the tokens of respect in their power.

The word Illinois signifies men. This tribe, in appropriating this word to themselves, profess to be a noble, manly people; as if they said, "We are men, in comparison with whom other tribes are as children or as brutes." Marquette observed that they were more civilized than some other tribes. Their language was a dialect of the Algonquin, with which Marquette was acquainted. They were ignorant of the use of leather, and possessed no iron tools. Their clothes were of skins, and their weapons and tools of stone.

Bidding farewell to these friendly Indians, with the promise of returning after four moons, (or months,) our voyagers pursued their course down the Mississippi, with attention awake to discover another large river, which emptied into this on the west. It was called Pekitanoni, but has since received the name of the Missouri.

As they were floating quietly upon the surface of the water, their eyes were arrested by two huge monsters, which were portrayed in green, red, and blue upon the perpendicular, rocky cliffs, on one side of the stream, as if they were Gorgons, placed there to defend the passage of the river. So bright were their colors, so well defined their outline, and so artistic their execution, as to suggest

the belief that they were the work of savages ; and yet this solution seemed to be disproved by the height and inaccessibleness of their position. Their terrific appearance was well fitted to excite the fears of the superstitious.

CHAPTER XX.

Marquette discovers the Missouri. — Effect of its Waters upon the Mississippi. — Marquette's Opinions. — The Platte and Colorado. — The Ohio passed. — Spirit's Residence. — Ochres. — Reeds. — Interview with Indians. — Possess European Articles. — Warlike Movements allayed by the Calumet. — Interpreter discovered. — Arkansas Indians. — Escort of ten Canoes. — Distance of the Sea. — The Party in Danger. — The Peril escaped. — Reasons for returning. — Enter the Illinois. — A Chief invites Marquette to return. — Reach Chicago. — Time of Absence. — Marquette settles as a Missionary. — His Pre-sentiment. — His rural Worship. — His Retirement. — His singular Decease.

WITHOUT stopping to settle the question whether those uncouth figures on the rocks were natural or artificial, Marquette, after examining them as long as he desired, paddled off down the stream. It was not long before a rushing sound was heard; then rapids were discovered. Floating timber and dead trees, in great quantities, were seen coming into the Mississippi from its western side. They had reached the mouth of the Pekitanoni, (Missouri River.) Until now the water of the Mississippi had been clean; below this it was very turbid. The sediment brought into it by the Pekitanoni colored and rendered muddy the whole river.

As one object of this expedition was to discover

the course and outlet of the Mississippi, this was made a subject of special attention and inquiry. After they reached the mouth of the Pekitanoni, Father Marquette formed the opinion that, if the Mississippi continued in general the same course it had thus far, it must empty itself in the Gulf of Mexico. He also expressed the belief that, by following the Pekitanoni, another river might be reached, which discharged its waters into the Gulf of California. The sagacity of the good father may be inferred from the correctness of his conjectures. The Mississippi does empty, as he supposed, in the Gulf of Mexico, and the north fork of the Platte River, which is a branch of the Pekitanoni, extends to within a short distance of the sources of the Colorado, which empties into the Gulf of California. The Platte and the Colorado Rivers both take their rise in the Cordilleras Mountains, and flow in opposite directions—the former through the Gulf of Mexico into the Atlantic Ocean, the latter through the Gulf of California into the Pacific Ocean. Marquette was right in both of his opinions.

Another river which they came to, that discharged its waters into the Mississippi, was called Ouabouskigou. This came in from the east, and is now called the Ohio. Near its mouth is a place which was regarded by the Indians as the residence

of some evil spirit, and against which Marquette had been seriously cautioned. An island in the river divided the waters, and sent a portion with great force against a ledge of rocks, from which they recoiled with a loud noise, and then stole rapidly away through a narrow and dangerous channel.

They also discovered in this vicinity iron ore, earths, or ochres, of purple, red, and violet colors, some of which, coming in contact with the oar, produced a stain which remained for more than two weeks. Tall reeds now began to grow along the shores, and mosquitoes became numerous and troublesome.

Some Indians presented themselves upon the bank of the river, and appeared to be waiting for the approach of the voyagers. Not knowing what their character might be, the boatmen prepared for battle; but the missionary Marquette raised his calumet and spoke to them in Huron. They made no reply, but invited them, by signs, to land and take some food. Their invitation was accepted. Marquette noticed that this tribe were better provided with weapons and tools than the Illinois were. They had iron hoes, hatchets, knives, and guns. They carried their powder in glass bottles. As they could not have manufactured these, it was evident that they had had intercourse with Europeans. Upon inquiry, Marquette ascertained that these

articles were purchased of men who came from the east and dressed as he did, who had images and beads, and performed on different instruments. They were probably Europeans, who had formed settlements in Carolina and Virginia. After instructing them in the elements of the Christian religion and giving them some medals, Marquette continued his journey. The next village he came to was called Metchigamea, the inhabitants of which, at first, made some warlike demonstrations. They came out armed with bows, arrows, tomahawks, and clubs, and threatened to attack them. Marquette raised his calumet. The young warriors, pretending not to see it, were about to open the battle, when some old men made their appearance, who, as soon as they saw the pipe of peace in Marquette's hand, constrained the young savages to desist, and, casting their own weapons at the feet of the visitors, they entered the canoes and invited them to land. Their invitation was accepted, though with some apprehension. Marquette addressed them in six different languages, but was unsuccessful in making them understand, until an old man was found who had some acquaintance with the language of the Illinois. Through him, as an interpreter, Marquette informed them of his intention to proceed to the sea, and asked of them information as to the distance. He also gave them, as usual, religious

instruction. They referred him to a town some thirty miles farther down the river, called Akamsca, (or Arkansas,) for the information he desired. He spent the night, though with some degree of uneasiness, on shore among this people. The next day he took the newly-found interpreter, and hastened to Akamsca. When he had arrived within about two miles of it, he met canoes filled with savages. As they approached, the chief presented the calumet, and invited them to go ashore. They were received with kindness, and supplied with stores. They were accompanied from Metchigamea by ten canoes of Indians, who preceded them on the water, as if to show them the way. At Akamsca they very fortunately found a young man who was well acquainted with the Illinois language, and through whom communications could be made to these Indians with some degree of ease and correctness.

After making these Indians presents, as was his usual custom, he learnt from them that the sea was only five days distant, but they could give him no additional information, as between them and it the river was infested by tribes with whom they were at war, and who prevented them from holding intercourse with the inhabitants who dwelt lower down.

Whilst at Akamsca, our company of trustful voyagers were exposed to some peril. The elders

of the Indians, who embraced the wise men and counsellors of the tribe, held a secret meeting, at which they seriously deliberated upon the measures to be adopted in their treatment of these novel, pale-faced visitors. Some were in favor of murdering them, and then taking possession of their property. This they could easily have done. The chief, however, would not consent. He favored a more peaceful course. A kind Providence caused his counsels to prevail. The result was that Marquette and Joilet were invited to attend the interesting ceremony of the dance of the calumet, at the conclusion of which the chief gave them a calumet, as an expression of his friendly feelings towards them.

The question was now considered whether it was expedient to proceed farther south. Being persuaded, from the general southerly direction of this crooked river, that it could neither empty into the Atlantic at the east, nor into the Gulf of California at the west, but that its outlet must be into the Gulf of Mexico, they had accomplished one prominent object of their expedition. As it was possible that by penetrating farther south they might be attacked by the more warlike tribes and taken prisoners, and thus the results of their discoveries be lost to the civilized world, they decided that the wisest policy was to return. They had now been a month upon

the river, during which time they had traced its serpentine windings from the forty-second to the thirty-fourth degree of latitude; had examined the nature of the country, the character of the inhabitants, and had been privileged to preach the gospel to those who had never before heard the name of Christ.

On their return, instead of ascending the Mississippi to the Wisconsin, by which they had entered it, they turned into the Illinois, which conducted them by a much shorter route to Lake Michigan. On the banks of the Illinois they visited a village, where they gave religious instruction to an attentive, inquiring people. The chief was so much pleased that he entreated Marquette to return and teach them more fully. Some of the young men of this tribe, with a chief, accompanied our party as far as the Lake Michigan, near, probably, the place where Chicago now stands. From thence it was easy for them, by following the shore, to find their way to Green Bay. They reached here in September, after an absence of four months, during which time they had travelled over two thousand five hundred miles.

After this Marquette became a missionary among the Miamis, and made it his home near the southern extremity of Lake Michigan. He died under somewhat peculiar circumstances. On one occasion, when sailing along the eastern shore of the lake, he turned into a small river, at the same time express-

ing the presentiment that that would be the termination of his voyage. Being strongly attached to the ceremonial of his church, he landed, reared an altar, and there, in the grand cathedral of Nature, with pointed arches formed by the meeting of the green boughs above him and the soft carpeted earth beneath him, with the incense of fragrant flowers, and accompanied with the melody of birds, he performed the solemn service of the mass. At his request, his boatmen left him alone for half an hour. At the end of this time they sought him, and were horror-struck at finding him dead. The river where this mournful scene occurred has ever since been known by the name of Marquette. Thus died, amid the beauties of nature, which it was his delight to explore, and at the foot of the altar which it was his profession and privilege to serve, the first explorer of the largest river in America.

CHAPTER XXI.

La Salle. — His Opinions about China. — His Desire for Adventure. — His Patents. — His Company. — Builds a Vessel. — First Voyage. — Great Storm. — A Vow to St. Anthony. — False Rumors. — The Griffin lost. — Noise forbidden. — A Bear shot. — Effect of the Report. — Robbery. — False Friendship. — Case of Perplexity. — A Battle at hand. — Effect of a Parley. — The Difficulty adjusted. — Want of Food. — Arrival of De Tonty. — La Salle lost. — Kills Opossums. — Finds the Company. — Disagreeable Voyage. — The welcome Buffalo. — Forsaken Village. — The Reason. — La Salle seizes Corn. — New Year's Day. — Mass. — Hennepin exhorts the Men. — The Effect. — Lake Peoria. — Meaning of the Name.

WHEN the discovery and the exploration of the Mississippi by M. Marquette became known, it awakened in the breasts of others a thirst for similar adventures. There were not wanting men who, if the requisite means could have been obtained, would cheerfully have pushed inquiries far beyond the most extreme points which had yet been reached by any European. Among these, none were more ardent and determined than Robert Cavalier de la Salle, a native of Rouen, in Normandy, who had opened a somewhat extensive trade with the Indians who inhabited Canada, or who dwelt on the borders of the great lakes. In exchange for European goods, he received from them the skins of various kinds of

animals.* The nature of his business was such as required him to make long excursions upon Lake Ontario, and among the Hurons farther north, by which means he became acquainted with the fact that a chain of lakes, of great size, stretched far away in the interior of the country ; and also that rivers of great, but indefinite length, flowed towards the west.

The great geographical problem of the age, whether it was a possible thing to go to China and the other rich countries of the East across the newly-discovered continent of America, had long occupied the mind of La Salle. He had bestowed upon it patient and protracted thought, and, from the best information he could obtain, it seemed to him probable that, by following the lakes with which he was already acquainted, to the west, they would either lead to other lakes or else to the head waters of distant rivers, whose outlet was in the China seas, and hence that it was a possible thing to reach China by crossing America. He panted for the honor of settling this question. He also desired to explore the southern part of the Mississippi, below Akamsca, the most southern point reached by Marquette, and establish with certainty the place of its outlet, form colonies upon its banks, and open new avenues of trade with the distant tribes of the south and west.

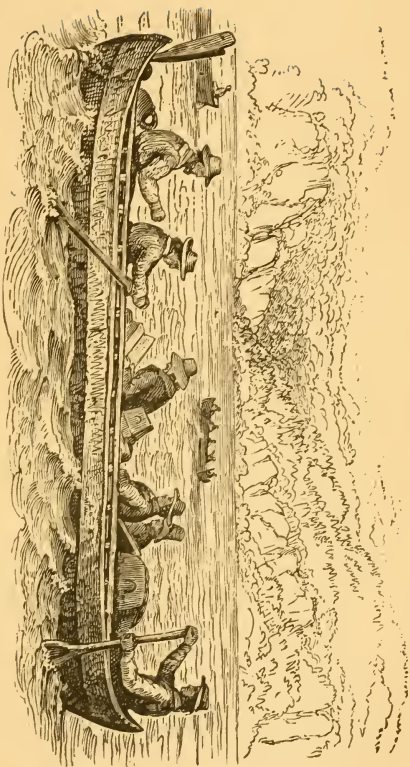
* Life of La Salle, by Jared Sparks.

After long and patient waiting, and making two voyages to France, he succeeded in obtaining letters patent from the King which conferred upon him the possession of Fort Frontenac, situated on the St. Lawrence, at the outlet of Lake Ontario. It had been built a short time before by Frontenac, the Governor of Canada, and was soon after called by his name. He was also authorized to penetrate to the west for purposes of discovery as far as he chose, and erect as many forts as he pleased, of which he was to have the sovereignty and ownership, on condition of supporting a garrison in them from his own resources, and clearing up a certain quantity of land around them. He was also favored with the exclusive trade in Buffalo skins, an article which had but recently been introduced into the Canadian markets.

On his last return from France, La Salle brought with him a company of thirty persons, among whom were a pilot, sailors, ship carpenters, and other mechanics. As the new world did not furnish materials for ship building, he also brought with him nails, anchors, ropes, and other necessary articles for rigging vessels.

After his arrival, his first work was to build a ship on a small stream running into the Niagara River, about two miles above the falls, with which to navigate the lakes and traffic with the Indians. The

ship was launched amid the firing of guns and the shouts of the men, and christened with the name of the Griffin. So important was this event that a *Te Deum* was sung. As the current of the river above the falls is strong, the vessel, after being completely rigged, was carefully towed along the shore to the vicinity of Lake Erie. The Indians expressed great astonishment at it. Some of them even measured its size, that they might inform the Dutch settlers of New York. On the 7th of August, 1679, the voyage of this new vessel commenced. As the breeze filled its sails, it bore its passengers away over the deep waters of Lake Erie towards Lake St. Clair. Passing through this, they entered, on the 23d of August, Lake Huron. On the 26th, they were overtaken with a violent storm. Father Hennepin, a Catholic missionary, who was one of the company, in his account of the voyage, says, "M. La Salle, notwithstanding he was a courageous man, began to fear, and told us we were undone ; and therefore every body fell upon his knees to say his prayers and prepare himself for death, except our pilot, whom we could never oblige to pray ; and he did nothing all that while but curse and swear against M. La Salle, who, as he said, had brought him thither to make him perish in a nasty lake, and lose the glory he had acquired by his long and happy navigations on the ocean." So great were their



La Salle's voyage down Lake Michigan.

perils that La Salle, after offering fervent prayers to St. Anthony, made a solemn vow, that, if he should be safely delivered from his dangers, he would consecrate the first chapel built in the newly-discovered countries to that honored saint. The storm abated, and a harbor was safely reached in the Island of Mackinac. They soon after sailed, and succeeded in reaching Green Bay.

As the adventures, so the troubles of La Salle were now fairly begun. Some of the French being jealous of the powers and privilèges conferred upon him by the patents of the King, had circulated among the Indians false stories concerning his designs. The effect of this was to render the natives suspicious of all his movements, and thwart, in different ways, his undertaking. Even some of his own adherents were so influenced by these lying rumors as to desert his service. In addition to these trials, the Griffin, freighted with a valuable cargo of peltries, on its return voyage to the Niagara River, was lost. It was never heard of after it left Green Bay. Its crew consisted of six persons, all of whom perished. Before the fate of the new vessel was known, La Salle commenced his voyage in canoes down Lake Michigan. His company was reduced to fourteen persons. They embarked in four canoes. After an unpleasant, stormy passage, during which they were exposed to danger both from the

elements and the savages, they succeeded in reaching its southern extremity. They here obtained wild game in abundance, for which they had suffered. Grape vines, too, presented their purple clusters for their use. As there were indications that Indians had recently visited this place, and as La Salle desired to avoid meeting them, he ordered his men to guard against making the least noise, and to keep a vigilant watch. His orders were disobeyed, from which disagreeable consequences had like to have ensued. One of the party



Shooting a Bear after Grapes.

saw a bear up in a tree, where it had probably climbed in order to obtain grapes, of which bears

are very fond. The temptation was too strong for a hunter to resist. Levelling his musket at Bruin, he fired and brought him to the ground. La Salle was displeased. He appointed a guard over the goods which were sheltered under the inverted canoes, and waited to see what would be the result of this act of disobedience. During the night, several Indians cautiously came into the camp, and, by creeping silently upon their bellies, succeeded in reaching the upturned canoes without detection. They stole a number of articles, among which was a coat belonging to La Salle's servant. A little noise being made, the camp was alarmed, and every man sprang to arms. The intruders now professed to be friends. La Salle told them that that was a very singular hour for friends to make a visit. They replied that, having heard the *report of a gun*, they were fearful that it proceeded from a band of the Iroquois who had come out to murder them, and they had taken this method to satisfy themselves; but now that they discovered they were European Canadians, their fears were allayed, and they desired to smoke with them the calumet of peace. They proved to be a wandering party of Outtagamies, or Fox Indians, from Green Bay. As La Salle had reason to believe that their minds had been poisoned with the report, which his foes had widely circulated, that he was an enemy

to the natives, and was making arrangements to drive them from their lands, or subjugate them to his own power, he deemed it the wisest policy to keep on good terms with them, if possible, and by kind treatment to disabuse them of this false and injurious impression. He therefore allowed four of their number to come into the camp and smoke pipes with them. In the morning, after these messengers had retired, the robbery was discovered. This changed their relations again. La Salle knew that, such was the character of the Indians, if he allowed this offence to pass unnoticed he would lose their respect, and be liable to a repetition of the same thing. He determined to put on a bold front and demand restitution. Finding two of their men in the woods, he seized and made them captives. One of these he sent back to his chief, with the message that, if the stolen articles were not returned, he would put the other one to death. The Indians were greatly perplexed. The coat and other articles had been cut into fragments, the buttons stripped off, and the parts divided among different individuals. To return them was impossible. Still, as they were unwilling that one of their men should be executed, they resolved to deliver the prisoner from the hands of the French by force. Warlike demonstrations were made on both sides. A conflict seemed inevitable, yet both

parties desired to avoid it. Before a drop of blood was shed, recourse was had to a parley. Two Indian elders, having their safety guarantied them, came to the French camp and stated that the robbery was condemned, and that they would cheerfully restore the stolen articles if they had not been cut to pieces. As it was, they agreed to return such things as were uninjured, and pay a fair compensation for the rest. Their proposition was accepted. Hostile demonstrations ceased, and the affair, which came near resulting in a bloody conflict, was terminated with feasts, dances, and other demonstrations of joy. So much for firing contrary to orders. Soon after this, La Salle entered the Miami, now called the St. Joseph's River. At the junction of this river with Lake Michigan he erected a fort, and called it Fort Miami. After suffering for want of food, they were greatly cheered by the arrival of the Chevalier de Tonty with a quantity of fresh venison. The sad intelligence was here communicated to La Salle of the probable loss of the Griffin. He had expected to have met her here with supplies from Canada, and now for the first time he learnt that she had not been heard of since she sailed from Green Bay. This was a great loss — the vessel and cargo being valued at twelve thousand dollars. La Salle, however was not to be discouraged. Leaving the

Miami River, he pushed on with his party, which had been increased to thirty, to the portage. He here got separated from his company. When night overtook him, he fired his gun as a signal. He listened attentively to hear from what direction the answer would come, but listened in vain. Presently he saw a light. He approached it. It was a fire kindled in the woods, with no one near it. A bed of leaves was near by, which had evidently been just used by some one, perhaps an Indian, who had been frightened by the report of the gun. La Salle appropriated the fire and bed to his own use. It being the month of December, and the snow falling, the discovery of these comforts was very timely. He slept quietly till morning. He succeeded the next day in rejoining his companions. During his rambles he saw two opossums hanging by their long tails from the branches of trees. He attacked, and succeeded in killing them with a club; then fastening them to his belt, carried them into camp. After hanging up letters in conspicuous places upon the branches of trees, with instructions for the captain of the Griffin, in case he should return, they carried their boats and merchandise over the portage, and launched again upon the Kankakee, the eastern branch of the Illinois. It was a cold, wet, disagreeable winter's voyage down the river in open canoes. Their

food became exhausted, and game was scarce. The men were hungry and discouraged. But, says Father Hennepin, "God's providence supported us all the while; and when we, through the extremities



La Salle hunting Opossums.

we were reduced to, were past all hopes of remedy, we found a prodigious big wild bull lying fast in the mud of the river. We killed him, and had much ado to get him out of the mud. This was a great refreshment to our men, and revived their courage; for, being so timely, unexpectedly relieved, they concluded that God approved our design."

After floating in their exposed, uncomfortable

manner more than three hundred miles, they arrived at a large Indian village on the banks of the Illinois, near the mouth of the Fox River. Although there were between four and five hundred huts, not a single native could be found. As this was the season of the year for taking those animals whose furs were valuable, all the inhabitants were gone to their hunting-grounds for that purpose. Upon examining the premises, the men found a large quantity of corn buried in safe places in the ground. As they had been living entirely upon flesh, they were highly gratified at their discovery. La Salle seized about fifty bushels of it, and had it conveyed to the canoes, with the intention of paying the owners for it, if he should ever find them, as "the most sensible wrong one can do them, in their opinion, is to take some of their corn in their absence."

The 1st of January, 1680, opened with the usual salutations of the season. Mass was said, after which, as there had been much dissatisfaction expressed by the men, Father Hennepin says, "I thought fit to make a pathetical exhortation to our grumblers, to encourage them to go on cheerfully, and inspire them with union and confidence. Father Gabriel, Zenobe, and I embraced them afterwards, and they promised us to continue firm in their duty."

At the close of their religious services they

resumed their voyage, and soon entered into an expansion of the river, three miles broad, which extended twenty miles in length. It was called Pimiteony, but is now marked on the maps as Lake Peoria. The Indian name signified, according to Hennepin, a place where there is abundance of fat beasts. They here had an unexpected interview with some natives, the account of which will be given in the next chapter.

CHAPTER XXII.

A Village. — Bold Approach. — La Salle's Policy. — Three Calumets. — Friendly Understanding. — Ceremonious Hospitality. — La Salle's Explanation. — Pay for Corn. — Sudden Change. — Effect of Slander. — More terrible Stories. — Deserters. — A Proposition. — Fort of the Broken Heart. — Ship-building. — Bold Resolution. — Troubles accumulate. — A constant Friend. — Change of Plan. — Tonty with the Illinois. — Alarming Report. — Tonty's Danger. — Sudden Retreat. — Father de la Rivourde walks in the Wood. — Never returns. — His Death. — Painful Travelling. — Sieur de Boisrondet lost. — His Adventures. — Three great Captains.

As our voyagers left the lower end of the narrow, elongated Lake Pimiteony, they suddenly came upon an encampment of savages, of the Illinois tribe, which occupied both sides of the stream. What shall be done? If these are Illinois, as is probably the case, they are the enemies of the French. This La Salle had frequently heard since he left home. He feared that they had heard the rumors against him which had received their origin in Canada, and of course would be ready to repel those whom they had been taught to look upon as foes plotting their ruin. La Salle, as the emergency required, used great caution. He ordered the canoes into a line stretching across the river, himself being at the

right, and the Chevalier de Tonty with his iron hand supplying the place of one he had lost, at the left. When the Indians saw the little flotilla coming boldly and rapidly down upon them, they were thrown into a state of great consternation. Some fled for safety, some ran to their arms, and some broke forth into hideous howlings. La Salle was the first to leap on shore. He neither pursued the Indians nor made any warlike movements. He had no desire for conflict. He preferred that all his intercourse with the natives should be of a peaceful character. He halted on the shore, to give them time to recover from their surprise, and to exhibit by their actions whether they were in a friendly or belligerent mood. After a while the Indians paused and gazed at their invaders. La Salle might have raised his calumet and made a proffer of peace. But as this might have been construed into cowardice by the savages, he preferred that the first demonstration should come from them. After making a distant examination of them for a while, the savages raised three calumets. These La Salle was pleased to see, and, in reply, he presented his. This interchange of peaceful proposals being mutually accepted, was followed by loud shouts of joy. The two parties were at once upon friendly terms, and the remainder of the day was spent in merriment and festivity. The hospitality of the Indians was

truly refreshing. They not only furnished food to the weary voyagers, putting the three first pieces into their mouths with great ceremony, but they also



Raising the three Calumets.

rubbed their legs with bears' oil and buffalo fat, which, after their long, wet, and wearisome journey, was an extremely grateful service.

La Salle took an early opportunity to explain to them the objects of his expedition, commencing his statement with an acknowledgment of his having taken corn from their hiding-places to keep himself from starving, and that he would now cheerfully pay them for it; or he would return what was still on hand, and pay for the rest, just as they preferred.

As European implements were to them more difficult to be obtained than corn, they preferred to part with their grain in barter. Accordingly, La Salle paid them in axes and other tools for what he had taken, thus making it to them a profitable traffic. This matter being adjusted, he informed them that he had come to teach them "the knowledge of the Captain of heaven and earth, and the use of fire-arms, which were unknown to them;" but he said nothing of his intention to explore the Mississippi. His principal object was to render permanent the friendship between them. During the day every thing passed off favorably, and the two parties retired at night on the best of terms. But the next day it was evident that a decided change had taken place. The French were treated with great coolness and suspicion. La Salle was surprised. He knew not how to account for it. He was solicitous to ascertain the cause, and to guard against any unpleasant results. Upon inquiry, he learnt from one of the chiefs, that a chief of the Fox Indians, named Monso, had secretly visited them, and had called a meeting of the principal men of the village at night. He warned them to be on their guard against La Salle, as he was in alliance with their powerful enemies the Iroquois, who were closely following him in large numbers, and with whom he intended to make an attack upon this Illinois encampment. This

information he said he had received from some of La Salle's own nation, who were unwilling that the Illinois should be betrayed.

The coolness and distrust of the Indians were now accounted for. La Salle perfectly understood the light in which he was viewed by them, and at once set himself to work to rebut the slanders of Monso. In this attempt he was, to a great degree, successful. But when he informed them of his design, which hitherto he had concealed from them, of going down the Mississippi, they endeavored to terrify him from it. They represented the river as full of whirlpools, dangerous rocks, crocodiles, and other huge monsters. Although La Salle treated these stories as mere chimeras, yet on his men they produced such disheartening results that six of them deserted him and commenced their return homewards. This was another painful blow. It affected him more deeply than all the opposition he anticipated from the Indians. He promised the others that, if they would remain with him till the spring, and should then not wish to go down the Mississippi, he would furnish them with a canoe with which to return home. But to make the attempt now, in the depth of winter, when game was scarce and the cold severe, would be very hazardous.

In order to furnish them with employment, and thus give a new direction to their thoughts and

feelings, he commenced the erection of a fort a short distance below the Indian encampment, and near the location of the present town of Peoria. After it was finished, he gave it a name expressive of the sadness of his feelings under the accumulated trials which he had experienced, calling it the Fort of Crevecœur, that is, the Fort of the Broken Heart. They also commenced to work upon a brigantine, with which to navigate the Mississippi. They felled trees, burnt charcoal, hewed timber, and, in the course of six weeks, constructed the hull of a vessel. But they were at a loss for rings, bolts, and rigging with which to finish it. These articles had been stowed on board the Griffin, and with her had perished. Yet they could not do without them. What was to be done was a question more easily asked than answered. After most anxious thought, La Salle came to the bold determination of returning to Fort Frontenac, a distance of twelve hundred miles, and there procuring all necessary articles. With five companions, he set out and successfully accomplished the long, perilous, and fatiguing journey. When he arrived there, he found his affairs in a most wretched condition. The loss of twelve thousand dollars by the Griffin was confirmed. Another vessel, laden with a valuable cargo for him, was lost in the Bay of St. Lawrence; his canoes, filled with merchandise, were wrecked among

the rapids of the river ; his agents robbed him of the profits of an extensive trade ; some of his goods were stolen and carried off ; and to cap the climax of his troubles, his creditors, having heard the malicious report of his enemies, that he and his whole company were drowned, had seized upon the little property which he had left, and sold it greatly under its true value. Such a combination of disasters was enough to have crushed any but the most resolute heart. In the depth of his trials it was fortunate for La Salle that he found an unwavering friend in the Count de Frontenac, who still extended to him his encouragement and influence.

Though his intention of exploring the Mississippi was not abandoned, the plan of its execution was now altered. He relinquished the idea of using brigantines, or boats rigged with sails, and concluded to use canoes.

To return now to the Fort of the Broken Heart : After La Salle left, the Chevalier de Tonty, at the orders of La Salle, commenced the erection of a fort in another place. Whilst engaged in this, he received word that a mutiny had broken out at Fort Crevecœur. He immediately returned, and found that half of those whom he left there had deserted. Not satisfied with this, they had stolen as much merchandise as they could carry away. As the provisions of the company were now greatly reduced,

Tonty concluded to make it his home in the village of the Illinois, just above them, and take the men with him. His conduct among these Indians was so discreet that he was successful in securing their confidence. He taught them how to construct a fort, and the mode of using fire-arms. The missionaries of the party, Fathers Gabriel de la Ribourde and Zenobe Membré, employed themselves in their appropriate work of imparting religious instruction to the natives. They met, however, with but little success.

In the month of September, the whole Illinois camp was thrown into consternation by the report that a large army of the Iroquois and the Miamis were coming upon them, and that La Salle was with them. This latter rumor of La Salle's confederacy with the enemy awakened the suspicion among the Illinois that all the French whom they had so hospitably entertained during the summer were also in league with them; and, therefore, some were in favor of their immediate execution. Tonty had to exhibit great skill and shrewdness to convince them of the contrary. The report of La Salle's presence was false. It arose from the fact that one of the Iroquois chiefs had arrayed himself in a European dress, and at a distance resembled La Salle. The enemy made their appearance, but, through the interposition of the French, a collision was avoided.

The Illinois, however, secretly retreated, carrying all their movables with them, leaving the French to take care of themselves. Tonty now saw that he would be wholly in the power of the Iroquois, who would be likely to regard him and his companions as helpless enemies, whom they would not hesitate to plunder, and perhaps murder. Acting, therefore, upon the principle that discretion is the better part of valor, he and his companions secretly took their departure in an old canoe, and paddled up the river as rapidly as possible, trusting to a kind Providence to provide them with food, of which they were entirely destitute. The next day their canoe struck a rock, and was injured. They put into the shore for repairs. Whilst these were in progress, Father Gabriel de la Ribourde was tempted, by the beauty of the scenery, to indulge in a ramble along the river-side, taking with him his breviary and prayer book. He was absent so long that his companions were alarmed. When the repairs were completed, they all started in search of him. They shouted and fired their guns to attract his attention, but to no purpose. The darkness of night set in, and he did not return. As they had discovered recent foot-prints, and fearing they might be those of the Iroquois, they concluded to spend the night on the other side of the river. The next day they returned and continued their search for their lost religious teacher

In this manner they spent nearly the whole day, but without success. They then slowly prosecuted their journey, carefully looking out as they advanced, with the hope that he might have gone up the river shore, and be waiting for them upon some projecting or shady bank above. In this they were disappointed. He was never seen again. They pursued their course with hearts filled with sorrow. It was afterwards ascertained that he was murdered with clubs by three Kickapoo Indians, belonging to a war party who had come from the Wisconsin Territory to fight the Iroquois. They scalped him, and carried off his breviary and prayer book. These afterwards came into the possession of a Jesuit missionary.

The party were soon obliged to abandon their canoe and betake themselves to land. After travelling two hundred miles through forests and marshes, crossing a number of rivers, and living the whole time upon roots, nuts, or other articles which they could obtain, they reached a village of the Pottawatimies. Their garments were in rags, their feet torn, their strength exhausted, and their appetite voracious. Right glad were they to find a place where they could rest themselves, find enough to eat, and sleep under shelter and in safety.

One of their number, the *Sieur de Boisrondet*, at one time got lost from them, and was gone ten

days. He carried a musket, but was destitute of balls and flint. But Necessity, that prolific mother of ingenious expedients, came to his relief, and taught him to melt his pewter dish into balls and to fire his gun with a coal. He managed in this manner to shoot some wild turkeys, which furnished him with acceptable food. The Pottawatimies, having traded with the Canadians, regarded their French visitors as friends, and treated them with great kindness. Their head chief was accustomed, with some flattery and no little egotism, to say that "he knew of but three great captains in the world — Frontenac, La Salle, and himself." In the spring this party reached Mackinac. Here they waited until June, 1681, for La Salle, when they had the pleasure of seeing him enter the harbor. He had been down the Illinois, visited the Fort of the Broken Heart, had found it forsaken, and after examining the ruins of the Illinois village, which had been burnt by the Iroquois, had returned again to Mackinac. He had also been to the fort which he had erected at the mouth of the Miami River, and found it plundered and destroyed. This had been the work of the deserters. He was now on his way to Canada to get new recruits with whom to renew his exploration of the Mississippi. After spending a short time with them, he hastened to Canada and completed his arrangements.

CHAPTER XXIII.

The Party. — Women and Children with them. — Employments of the Women. — Ice. — A Man lost. — Unnecessary Alarm. — Means of Defence. — Friendly Relations. — La Salle takes Possession. — Indian King. — Native Royalty. — Permanent Dwellings. — A Canoe chased. — Numerous Natives. — Respect for the Calumet. — Natchez. — Escort. — Abandoned Village. — Horrid Spectacle. — Three Channels. — A Party explores each. — The Gulf of Mexico reached. — La Salle takes Possession of Louisiana. — Evidence of Possession. — He returns. — Ascent of the River difficult.

As we before intimated, La Salle abandoned the intention of exploring the Mississippi with boats rigged with sails, and concluded to use canoes. These were cheaper, more easily managed, and were not dependent upon the wind.

His party this time numbered fifty-four, of whom twenty-three were French, eighteen were Indians called Abenakies and Loups, ten were women, and three were children. It will appear to the reader probably as very singular that, in an expedition of discovery like this, in open boats, on dangerous waters, in the winter season, and through savage tribes, women should be found. These were Indian women. The practice was universal among the aborigines of the country for the women to perform

the heaviest share of the labor. They not only did the work of the wigwam, but obtained fuel, tilled the ground, and on the journeys carried the burdens. The warriors regarded it enough for them to do the fighting and the hunting. The women did the rest. They were the slaves of the men. This will account for their presence in this expedition. Whether it was a privilege or a right, the Indians insisted that the women should accompany them, and perform, as far as was necessary, their accustomed service. The children were probably infants, which some of the squaws carried, suspended to their backs. The party were all assembled at the Chicago River, near the south-western shore of Lake Michigan, early in January, 1682. As the marshes and small rivers were frozen over, rough sleds were made, on which were placed the canoes, merchandise, and provisions, which were drawn in this manner up the Chicago, across the portage to the Illinois, and down the latter river to the lake of the same name, called by the Indians Pimiteony. As the river here was found to be open, the canoes were launched, and the party fairly commenced their voyage. Passing by the Illinois village, which they found deserted, and Fort Crevecœur, which was re-garrisoned, on the 6th of February they came out upon the broad bosom of the Mississippi. Passing by the mouth of the Missouri on the west,

and of the Ohio on the east, they arrived at the Chickasaw Bluffs on the 26th of the same month.

A company of the hunters landed, and went in pursuit of game. When they returned, one of their number was missing. His name was Pierre Prudhomme. The solicitude of the whole company was awakened in his behalf. Every effort was employed to discover his fate. As a prudential arrangement La Salle threw up an entrenchment and dignified it with the name of Fort Prudhomme, by which it was known for a long time. The conviction gradually settled in the minds of the company that the lost one was either slain or captured by the Indians. But after waiting nine days, their sadness gave place to joy at beholding the absent one come into camp. He had lost his companions, and had spent this whole time in wandering among the forests to find his way to the canoes.

The party now resumed their voyage, and, after floating about a hundred miles, they were suddenly startled by hearing the mingled sounds of drums and of human voices on the western side of the river. The noise was a call of alarm. To be prepared for a collision, if one must come, La Salle crossed to the eastern side of the river, landed, cut down some trees, and constructed a rude place of defence. All this proved to be unnecessary. When the Indians, who were of the Arkansas tribe, made

their appearance, the calumet which was presented to them was accepted. Friendly relations were at once established. They cordially invited the French to visit them, who accepted their invitation and went over to their village. They there found huts provided for their accommodation, fuel for their fires, and a plentiful supply of provisions. Several days were here spent in feasting and merriment.

La Salle here took formal possession of the country in the name of the King of France. With as much of external pomp and religious ceremony as were at his command, he erected in a conspicuous place the symbolic cross, and, adorning it with the arms of France, he with religious services, declared the country to be one of the possessions of his King. The savages were highly pleased at the display, and probably regarded it as one of the amusements of their pale-faced visitors. There is something painfully affecting in beholding these ignorant, but free sons of the forest gazing with joy at those ceremonies by which their own country is declared to belong to another.

After spending two weeks with these Indians, who were found to possess a friendly and cheerful spirit, the voyagers bade them adieu, and passed on to the south. By the 20th of March they reached another tribe, called the Taensas. Their villages were romantically situated on the borders of a lake.

Father Zenobe and the iron-handed Tonty were appointed by La Salle his ambassadors to represent him at the court of the King. Taking with them presents, they visited his village and sought an introduction. They found him living in greater dignity than chiefs in general aspired to. Like monarchs of civilized nations, he was surrounded with courtiers and servants, who appeared to treat him with the greatest reverence. He received the ambassadors with great courtesy, and, after extending to them special civilities, he informed them that he should visit their chief. A time was fixed for the visit; but two hours previously a company of Indians came to prepare the way for his majesty, and to erect an awning to protect him from the sun. Finally the King himself came in great state. He was not arrayed in a robe of furs or dried skins, which the chiefs usually wore on occasions of ceremony, but in a white garment, made from the bark of trees. Before him walked three individuals, two of whom bore fans made of long white plumes, and the third carried two highly-polished plates of copper. With this display of barbaric splendor he visited the French camp, where he was received in a manner befitting his rank. During the interview, though his deportment was marked by the usual Indian gravity, he gave evidence of confidence and of friendship.

These Indians were more civilized than the more northern tribes. Their dwellings were more permanently and substantially built, and were furnished in a more convenient and comfortable manner. Their dead were interred in temples, highly embellished.

After leaving the Taensas, the party proceeded some forty miles, when a solitary canoe was discovered upon the river. The brave De Tonty immediately gave chase ; but he did not pursue it far before a crowd of savages were seen upon the shore. This was sufficient to cause him to desist. La Salle ordered all his men to make for the opposite shore. It was uncertain what the result would be. The Indians might construe the chasing of the canoe into a declaration of war ; and if so, they would probably make an attack upon the French. La Salle adopted prudential measures. When, however, the two parties met, the revered calumet prevented all difficulties, and brought them into friendly relations. They were fishermen, and belonged to the Natchez tribe. By their invitation, some of the French visited their encampment, where they received nought but hospitality and kindness. Here La Salle and his ecclesiastics again went through with the ceremony of taking possession of the country in the name of the King of France.

When they returned to their camp, they were accompanied by a number of distinguished persons,

among whom was the chief of Koroa, a town six miles below, who invited them to visit his place, which they did.

After floating a hundred miles farther down the crooked current of the river, they discovered some Indians fishing, who hastily fled upon seeing the strangers. Four of La Salle's party were sent out as scouts. They were received with a shower of arrows and the loud shouts of war. The assailants proved to be Quinipisas. Without returning their fire, La Salle sailed on, and soon came to a village which presented a horrid spectacle. The houses were all forsaken; but when they were entered they were found to have been scenes of war and blood. Many dead bodies, scattered about in the different tenements, showed that a terrific conflict had taken place.

Three days after, being the 6th of April, La Salle discovered a pleasing sight—it was the division of the river into three branches. He knew from this circumstance that he was approaching its mouth, that his voyage was nearly at an end, and that he was on the verge of one of the greatest discoveries of his age. He formed his party into three divisions, and ordered one to each branch. In this manner they floated on, until the great question was solved by the discovery that the waters of the Mississippi were discharged into the Gulf of Mexico.

The three parties met, and on the next day the imposing ceremony of taking possession was again performed. In an elevated place, above the reach of tide-water and of the rise of the river, a column and a cross were erected, on the former of which were suspended the arms of France, with the inscription, "LOUIS THE GREAT, KING OF FRANCE AND NAVARRE, REIGNS ; THE 9TH OF APRIL, 1682." A *Te Deum* was solemnly chanted, after which, in honor of the important occasion, they fired their muskets, and mingled with the reports loud shouts of "Long live the King." Upon the erection of the column, the commander of the expedition made an official address, in which he claimed the whole of Louisiana, with all its people, seas, harbors, and all the rivers emptying into the Mississippi, (which he called the St. Louis,) for the French King.

To furnish evidence which might be of future service in proof of his having taken actual possession in the name of his majesty then on the throne of France, La Salle obtained a leaden plate, on which he wrote, in Latin, an inscription, stating that the first navigators of the Mississippi, from the Illinois to the Gulf of Mexico, were La Salle, Tonty, Zenobia, and twenty Frenchmen. This was buried at the foot of a tree. He also had an account drawn up in documentary form, properly certified by a notary, to which were affixed the names of thirteen

of the principal persons who had accompanied him.

The great object of the expedition being now accomplished, through the adventurous, enterprising, and courageous spirit of La Salle, he commenced his return. This was found far more difficult than the descent of the river, in consequence of the strong current against which the canoes had to contend. He was further delayed by sickness. He did not reach the Miami River till the end of September.

After this the *Sieur La Salle* adopted measures to form a colony on the banks of the Mississippi, in Louisiana. But, in attempting to reach the river by the Gulf of Mexico, he passed its mouth and lost his way. Difficulties sprang up between him and *Beaujeu*, the commander of the squadron, who refused to return and seek for the river. The consequence was, *La Salle* and his company landed on the western shore of the gulf. His boats were wrecked; his property was lost; his plan failed; and he was finally assassinated by some of his own men.

CHAPTER XXIV.

Father Hennepin. — A Fleet of Canoes. — Hennepin interrupts it. — Is captured. — Crying Indians. — Prisoners doomed to die. — Hennepin's Course. — Captivity instead of Death. — Strength of the Natives. — Dance of the Reed. — Chief Aquipaguetin. — Makes a Feast. — Singular Conduct. — Indian Cunning. — Lake of Tears. — Captives in Suspense. — Mode of kindling a Fire. — Falls of St. Anthony. — Separation of the Captives. — Pace quickened by Fire. — The Chalice a supposed Spirit. — A comic Musician. — Hennepin adopted. — His Treatment. — Ridiculous Scene. — Indian Sweat. — The Compass. — The Pot and Lion. — Mode of learning the Language. — Putting Black to White. — Infant Baptism. — Infant dies. — Hennepin's consoling Reflections.

JUST before La Salle departed from Fort Creve-cœur, on his return to Canada to obtain rigging and stores for his new brigantine which he was building on the Illinois River, he sent Father Hennepin on a voyage of discovery to the sources of the Mississippi. He was a man of courage, and, in consequence of his travels and labors among the aborigines, he had much experience of Indian life and customs. Being also fond of the excitement of penetrating into new countries and among uncivilized tribes, he was a suitable person to go upon such an expedition.

But before proceeding to give an account of Father Hennepin, it is proper to say that, in his own

narrative of his adventures, he is constantly aiming at effect. He abounds with exaggerations, and some of his statements are manifestly false. Besides, he is extremely egotistical, keeping himself constantly and prominently before the reader. His statements, therefore, should be received with all due allowance for these peculiarities. In drawing up the following sketch from his account, much was rejected, because it made too great demands upon our credulity.

Taking with him two Frenchmen, Picard de Gay and Michael Ako, Hennepin departed from the Fort of the Broken Heart, February 29, 1680. Nothing of importance happened till the 12th of April, when, as he was repairing his canoe, and his men cooking bustards on the bank of the Mississippi, probably in the neighborhood of Wisconsin River, they saw a fleet of fifty bark canoes, manned with a hundred and twenty naked Indians, coming down the river with great speed, in order to surprise the Miamis and Illinois below. Hennepin upset his dinner pot, threw away the broth, and, carrying the half-cooked bustard with him, he pushed out into the river, hailed the flying fleet, and cried out three times in the Iroquois and Algonquin dialects, "Comrades, we are men of wooden canoes," as that is the appellation of those who sail in ships. This attempt at a friendly interview was unsuccessful. Some fired arrows at them, others leaped out of their canoes, some on the sand,

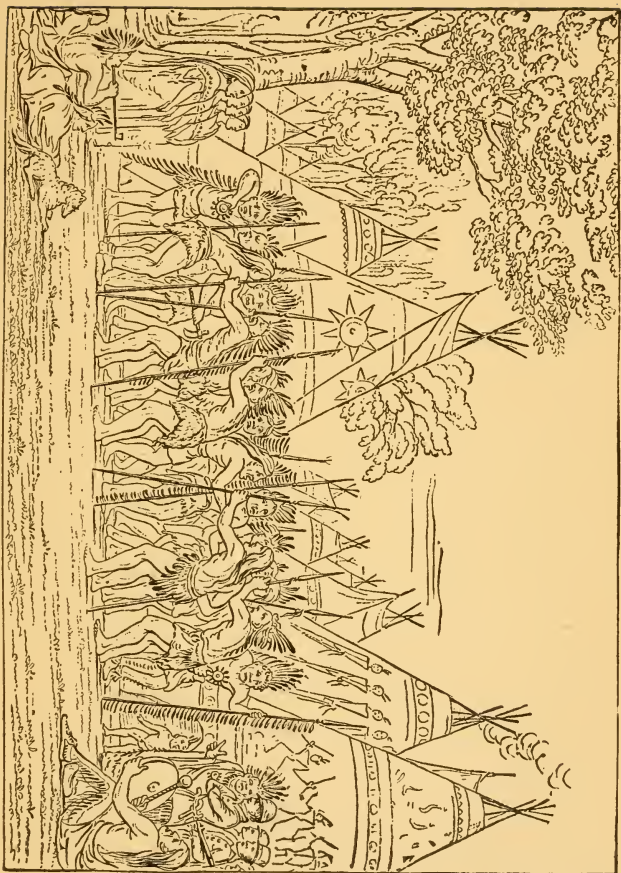
others in the water, and in a few moments the three voyagers were surrounded by the whole band of savages, who filled the air with their loud shrieks and outcries. Resistance was useless. They showed their calumet, and distributed some Martinicò tobacco, better than that which the Indians could obtain; but all was unavailing. They were taken prisoners. The French informed their captors that the Miamis had fled to the Illinois. When they thus saw that their plot to surprise their enemies was discovered, they laid their hands on the head of Hennepin, and, as he says, "they wept bitterly, accompanying their tears with such mournful accents as can hardly be expressed; till, with a sorry handkerchief of Armenian cloth which I had left, I made a shift to dry up their tears." The prisoners were now informed that they were doomed to death. Upon the reception of this intelligence, Hennepin went to the chiefs, presented them with six hatchets, fifteen knives, and some tobacco; after which he bent down his head and pointed to a hatchet, signifying to them in that manner that he threw himself upon their mercy. This produced the desired effect. The Indians, instead of executing the prisoners, gave them beaver flesh to eat, and informed them that, instead of slaying, they intended to carry them into captivity. To this Hennepin had but little objection, as he thought it would be favorable to his

making discoveries among them. As the canoe of Hennepin was more heavily laden than theirs, it was difficult for him and his two men to keep up with them. They therefore put four or five of their own Indians in, to assist in rowing it. In this manner Hennepin kept in their company on the river for nineteen days together. Although the Indians were very powerful at their oars, and would row from morning to night, scarcely allowing themselves time to take their meals, yet, when evening came, instead of going to sleep, the youngest of the warriors would go to four or five of their chiefs, and engage in the dance of the reed till midnight. The chief before whom they danced would then send, with some ceremony, a warrior of his own family to make them smoke by turns in his own reed of war, which is distinguished from a calumet by the character of its feathers. It is not unlikely that the young warriors went through this extra fatigue of the dance for the sake of the pleasures of the pipe which they knew would be their reward.

On one of the nineteen days that he was with them upon the river they made a halt, at noon, on the west side of the Mississippi. A chief named Aquipaguetin had killed a large fat bear and invited the other chiefs to a feast; after which the Indians, having their faces fancifully marked, the figure of some animal painted on their bodies, their heads orna

mented with red and white feathers, began a dance. They placed their hands upon their hips, stamped with great violence upon the ground, and jumped awkwardly about in uncouth figures. During the dance, a son of one of the masters of ceremonies, who appeared to weep profusely, made them all smoke the pipe of war. His father, who was equally affected, would sometimes address the warriors, and sometimes Hennepin, laying his hands upon his head and upon those of his men, and then, lifting his eyes towards heaven, would pronounce the word *Louis*, which in their language signified sun, appealing to him for justice, and striving to stir up his followers to avenge his son's death. All this was any thing but agreeable to the captives. They afterwards learnt that the chief was seeking their death, but, being opposed by some of his own people, he abandoned the intention. After this he resorted to a singular artifice to obtain from the captives their merchandise.

He had with him the bones of one of his friends wrapped up carefully in the skin of some animal, ornamented with red and black embroidery of porcupine quills. The crafty chief would, from time to time, call his followers together to smoke, and on these occasions he would send for the French captives, one after another, and make them cover the bones of the deceased with some of their European



Indian Dance. — Page 300.

articles, in order to assuage his grief for the slain. The captives, as bidden, would throw tobacco, hatchets, knives, beads, and bracelets upon the bones; the wily chief giving them, at the same time, to understand that it was not for himself, but for the dead and for the warriors around him, that he demanded these things. As for himself, he pretended that he would receive nothing from them but what they freely presented. Hennepin called this place the Lake of Tears, in consequence of the tears which the cunning Aquipaguetin wept there every night. After he had wearied himself with crying, he obliged one of his sons to come and supply his place. The object of this, as Hennepin thought, was to excite the Indians to murder him, and then to pursue their enemies and revenge the death of one of his sons whom they had slain. Aquipaguetin and his sons were not the only ones who manifested such deep feeling. Many nights in succession the elders of the Indians came and wept over them. They would then rub the arms and bodies of their captives, and afterwards lay their hands upon their heads, as if praying for them, or else bewailing their doom. The French knew not how to interpret this conduct. It was to them a mystery. Their apprehensions were excited, so that they obtained but little rest by day or night.

One day a chief came to Hennepin and his two

men, and, after cutting down some grass, he placed it in three piles, and invited them to sit down upon them as cushions. He then thrust a stick of hard wood into a piece of cedar full of small holes, and, by rubbing it rapidly between the palms of his hands, soon kindled a fire from the friction. They



Indian Mode of kindling a Fire.

looked on in ignorance of his object, confident, however, that in a short time it would develop itself. They were not mistaken. Having succeeded in producing fire, he took his calumet, or pipe of peace, filled it with tobacco, and, after weeping over them some time, gave the pipe to Hennepin and made him smoke, and then informed him that in sixteen

days they would be at home. At the end of nineteen days they had arrived within a short distance of the Falls on the Mississippi, to which Hennepin gave the name of St. Anthony, in honor of the saint of that name. They here paused. After some consultation, the Indians separated the three Frenchmen. This was a new trial. Whilst together, they enjoyed the privilege of conversation and of mutual sympathy and encouragement; but when separated, as they were ignorant of the language of the Indians, they could converse with no one; they were shut up to their own fears, reflections, and designs. When separated, they were given to three chiefs, who had lost sons in war. Their canoe was destroyed, so as to prevent their escape; and those of the Indians were concealed. Their goods, also, were taken from them. They were now obliged to travel on foot. When they came to rivers, they swam them. As the weather was cold, and ice was formed, they would sometimes be so severely wounded by the sharp edges of the ice that, when they came out of the water, they would be covered with blood. Father Hennepin became so exhausted that he sometimes laid down with a determination to die, rather than follow the savages any farther. But his captors knew how to shake his determination. They would set fire to the dry grass over which they had travelled, and thus leave him no

other choice but to march or burn. So near did the fire approach him that sometimes his hat fell off into it and got singed; but the Indians snatched it out again, and, seizing him by the hand, hurried him on.

After travelling on foot about two hundred miles, enduring great hardships and many outrages, Hennepin was glad to find that they were approaching their settlements. The whole band now paused. As they were composed of different parties, and were here to separate, it became necessary to divide the spoil belonging to the captives. They were particularly delighted with a roll of Martinico tobacco. It was so well prepared, and formed into such beautiful rings, that they were perfectly charmed with it. They also appropriated to themselves Hennepin's sacerdotal robes and utensils with which he performed religious service, except the chalice. That they did not touch. Being plated with silver, it reflected the light strongly, causing them to close their eyes when they looked towards it. They would not take that, because, as he afterwards learnt, they supposed it was a spirit, and would, in some mysterious way, destroy their life.

As the warriors approached their village, they were met by large numbers of women and children, who came out to give them a greeting and to learn the results of their expedition.

Hennepin observed several huts, near the posts of which lay bundles of straw and dried weeds. It was the place where these savages were accustomed to burn their enemies taken in battle.

Presently Picard du Gay made his appearance, decked in fantastic style. His hair and face were painted of different colors, and from the top of his head rose a tuft of white feathers. The savages had learnt that Picard could sing. Perhaps he had amused them by displays of his talent when rowing on the river. They ordered him to exercise it now; so that he could say, with the exiled Jews, "They that carried us away captive required of us a song; and they that wasted us required of us mirth." Refusal was out of the question. Whilst singing, as he had no violin or other instrument to aid him, he accompanied his voice with a vegetable rattle, made of a hollow gourd, containing small stones. Hennepin knew not what to expect, whether to be sacrificed or delivered. Presently great dishes made of birch-trees were brought in, filled with wild oats, mixed with other grain, of which they were invited to eat. It was a friendly service.

In the distribution of the captives, Father Hennepin fell to Aquipaguetin, who apparently adopted him as a son, in the place of the one whom he had lost in war. They smoked the calumet together, and exchanged other courtesies, by which they sealed

their friendship with each other. When Aquipaguetin brought Hennepin to his cabin, he introduced him to his five wives as his son, and ordered them to treat him as such, and to call him by his appropriate title. They then set before him a bark dish, containing bremes and other fresh-water fish for him to eat. In the wigwam was an Indian very old, who wept, and seemed greatly concerned that the adopted son was so exhausted and feeble. He kindly rubbed his arms and head, and offered him a large pipe to smoke. A bear's skin was spread upon the floor, on which he was made to lie, and then one of the boys anointed his thighs, legs, and feet with the grease of wildcats, by which his skin was softened, and his joints, which were stiff and sore from his fatiguing journey, were rendered supple.

Whilst lying there, a ridiculous scene was presented before him. One of the sons of Aquipaguetin took the brocade chasuble, one of the robes worn by Father Hennepin when engaged in his Roman Catholic ceremonies at the altar, and, spreading it out, he carefully placed upon it the bones of some distinguished Indian, whose memory was greatly revered, and tied them up in it; then binding it round with the priest's girdle, another article of Hennepin's ecclesiastical dress, he threw the bundle over his naked back and pompously paraded around the wigwam, crying out, "Louis chinneu," that is, "The

robe of the sun." Hennepin's religious feelings must have been sensibly affected by the scene.

Aquipaguetin clothed his newly-adopted son in two robes, one made of the softest part of the skins of buffaloes, and the other of castor or beaver skins. As Hennepin found it difficult to move about, in consequence of the hardships he had experienced, his kind relatives obliged him to take an Indian sweat. A large oven was built, into which he and four others entered entirely naked. In it were then placed red hot flints and stones, to heat it. He was told to hold his breath as long as possible. As soon as his savage companions had let go their breath, which was done with much force, Aquipaguetin, in connection with a number of others, began a song in a loud tone of voice, and at the same time, laying hold of Hennepin, they gave him a good rubbing. The operation almost caused him to faint. But the repetition of it thrice a week, in the course of time restored him to his usual vigor.

After his adoption, Hennepin was not treated with much affection. Hard work and miserable food were assigned him. He was compelled to cultivate pulse and tobacco, and live on a small quantity of wild rice and the roes of dried fish. The mariner's compass which he had with him furnished the Indians no little amusement. His father Aquipaguetin would take it, show it to the spectators, and

then, turning the needle round, would let them see how mysteriously it would, of its own accord, slowly but surely move back again, and stop when it pointed due north. Whilst gazing with wonder at this strange machine, he told the Indians that it was this instrument which enabled white men to travel all over the world ; and not only so, but that white men were spirits, and possessed power to do many things which were beyond the ability of the Indians.

Another article which seems to have been regarded with more apprehension than the needle, especially by the women, was an iron pot which Hennepin had carried with him on his journey, and in which he was accustomed to cook his food. This pot had the figure of a lion upon it. The Indians would never touch it without first covering their hands with castor skin. So greatly did it terrify the women that they would not sleep in, nor even enter, a cabin where it was. They had it hung out of doors, upon the boughs of a tree. Hennepin would have presented it to one of the chiefs ; but none of them would accept of it, because they imagined it contained a spirit which would destroy them. Such is Hennepin's account. It is not impossible that his story is overwrought. On some occasion, when the pot was heated, some of them might have taken hold of it, and got burnt ; and as they could not tell, from its appearance at any given time, whether

it was heated or not, they might ever afterwards, as a prudential arrangement, have covered their hands with skin before they touched it. It is a suspicious circumstance that Hennepin should enter into the motives of their conduct on various occasions, when he candidly admits that he was entirely ignorant of their language, and was destitute of an interpreter. On this account, his explanations of their conduct, and his interpretation of their speeches, must be received with considerable allowance.

In order to acquire a knowledge of their language, he made himself familiar with the children, and picked up words from them. After he had learnt how to ask, in their language, "What do you call this?" he made rapid progress in ascertaining the names of different articles. But when he wanted to get the Indian word for a verb, he was obliged to act it, and then ask them what they called his conduct. To learn the Indian word *run*, he would run across his cabin, and then ask them what he had done; he would then set the word down. When they ascertained his object — that he was endeavoring to learn their language — they readily assisted him by telling the names of different objects. One day they told him the names of all the parts of the human body, and were amused to see him write them down, or, as they expressed it, "put black to white." When they asked him a question,

he would look over his manuscript dictionary to find the appropriate words in which to reply. This greatly diverted them, and they would say, "When we ask Father Louis any thing, (for so they had heard his French companions call him,) he does not answer us. But when he looks upon the white (they have no word for paper) he then talks and makes us understand his thoughts. This white thing," they would add, "must be a spirit, which teaches him to understand all we say."

As he became sufficiently acquainted with the language to converse, he gave them what religious instruction he could make them understand.

One day Hennepin found, in one of the cabins, an infant dangerously sick. He told his two canoe men, Michael Ako and Picard du Gay, that he felt obliged in conscience to baptize it, as it was beyond recovery, and asked their opinion upon the propriety of his performing the ceremony. Michael Ako disapproved it, because he thought it might offend the Indians; he would not, therefore, enter the cabin and witness the rite. But Hennepin, having great confidence in the spiritual efficacy of the service, could not conscientiously omit it. In his mind it was intimately connected with the salvation of the dying child; he therefore resolved to perform it. We will give the account in his own language, leaving our readers to draw their own inferences.

“ Being followed, then, by none but Picard du Gay, who assisted as godfather, or, rather, witness of the baptism, I christened the child and named it Antonetta, from St. Anthony of Padua ; and the rather, because the said Peter du Gay’s name was Anthony Anguella. For want of more proper utensils, I took a wooden dish, and having put some common, ordinary water into it, sprinkled it upon the head of the little savage, pronouncing the following words : ‘ Creature of God, I baptize thee in the name of the Father, of the Son, and of the Holy Ghost.’ Then I took half my altar-cloth, which I had snatched out of the hands of a savage who had stolen it from me, and spread it over the body of the infant.

“ The baptism was accompanied with no other ceremony, because I was no longer in a condition to say mass, my sacerdotal robes being all taken from me. I believed the linen could not serve to a more proper end than a winding-sheet to the first infant of the country that had the happiness to be baptized. I know not how far its pains might be assuaged by virtue of the linen, or what alterations it might feel. I am sure I saw it laughing the next day in its mother’s arms, who believed I had cured her child. However, it died some time after, which affected me more with joy than grief. Had this child recovered, ’twas much to be feared ’twould

have trod in the steps of its forefathers, and been overgrown with their infamous superstitions, for want of a preacher to instruct it. For indeed, if those of its nation dwelling in darkness and ignorance continue to sin without law, they shall also perish without law, as we are told by the apostle. Upon these considerations, I was glad it had pleased God to take this little Christian out of the world, lest it might have fallen into temptations had it recovered, which might have engaged it in error and superstition. I have often attributed my preservation, amidst the greatest dangers which I have run since, to the care I took for its baptism."

CHAPTER XXV.

Pierced Pine. — An Offering and Prayer to the Falls. — The Vow fulfilled. — Picard forgets his Powder. — A great Serpent. — Disturbance in Camp. — The Law of Hunting. — Hennepin goes to the Wisconsin. — His Disappointment. — Is reduced to great Straits. — Indian and Thorn. — Effect of Excitement. — Great Alarm. — A Drove of Stags. — Fire Spirits. — *Sieur du Luth*. — His Equipage. — Hennepin's pretended Relationship. — Digs up his Property. — His Discoveries. — The Party leave the Indians. — They fire a parting Salute. — Its Effect. — They steal a votive Offering. — Arrive at Mackinaw. — Hennepin's Description of Niagara Falls.

THE Indians by whom Hennepin and his companions had been carried into captivity he calls the *Issati* and *Nadouessians*, since known as the *Sioux*. He remained among them about three months, and then commenced his return down the *Mississippi* under the protection of a chief named *Ouasiconde*, which means the *Pierced Pine*. He was accompanied by *Picard du Gay*. His other canoe man, *Michael Ako*, preferred to remain where he was than to incur the dangers of the return voyage.

As they approached the Falls of the *Mississippi*, which Hennepin, their first European discoverer, had named the Falls of *St. Anthony*, after his patron saint, they perceived a number of savages, one of whom had ascended an oak-tree near the falls, and

had fastened an embroidered robe of castor skin to one of the branches, as an offering to the turbulent water. In addition to this sacrifice, he addressed the falls in the following language: "Thou art a spirit; grant that those of my nation may pass here without any disaster, that we may meet with a great many wild bulls, and that we may be so happy as to vanquish our enemy and take a great many slaves, whom, when we have made them suffer according to their merits, we will bring hither and slay in thy presence. The Messenacks have slain some of our kindred; grant that we may be able to revenge ourselves upon them for that offence."

The promise or vow which this Indian made, of executing the captives which might be taken in war, was soon after executed; for on their return from hunting buffaloes they fell in with their enemy, killed a number, and took several prisoners. These captives they took to the falls, and, after torturing them in a most barbarous manner, they put them to death.

After our voyagers had descended about three miles below the falls, Picard du Gay missed his powder horn. After looking for it all round the canoe without success, he remembered that he had left it at the falls. As this was an important article, Picard was obliged to return and get it. When he came back, Hennepin showed him a huge serpent,

as large round as a man's leg, and seven or eight feet in length. It was ascending a steep, craggy rock to get at the swallows' nests, large numbers of which were there. They pelted it with stones until it fell into the river. It had a tongue of great length, in the form of a lance. Its hiss was startling, and could be heard a considerable distance. This adventure produced such an effect upon our travellers that both of them dreamed of it frequently afterwards.

When Hennepin overtook the Indians who had preceded him on the river, he found that they had encamped upon an island, and were plentifully provided with buffalo meat, some of which they gave him and his companion, which was very acceptable. But in the course of a few hours, a dozen or more Indians came blustering into the encampment, with great clubs in their hands, and seemed desirous of provoking a quarrel. They overturned the tent of those who had extended to the Europeans their hospitality, carried off all the meat they could find, and the bladders of bears' oil they discovered they used in anointing themselves from head to foot. The Europeans supposed that these marauders were enemies, and prepared their weapons for an encounter with them. Fortunately, however, though there was much noise, bluster, and quarrelling, no blood was shed. Hennepin soon obtained an explanation of

the affair. It arose from a violation of Indian law or custom in buffalo hunting. The rule is, when any particular tribe are going after these animals, if a portion of the party arrive on the ground first, for them to remain until all the others of the tribe come, before the hunting begins, so that all may have an equal chance. But if the party who arrive first begin the hunt before the others are ready, it is lawful to plunder them of all that they take, as they drive the buffaloes away, and thus make it difficult, if not impossible, for the others to kill any. In the present case, the Indians who had extended their hospitalities to Hennepin and Du Gay had reached the ground first, and, without waiting for the rest of their tribe, had commenced the chase. When the others arrived, they found the game had been driven away; this so enraged them that they made the attack which has been described.

When no impatience is exhibited, when the hunters, as they come on the ground, wait until the whole band have arrived, they are then successful in surrounding large droves of buffaloes and cutting them nearly all off. As they are, to a great degree, dependent upon the success of the chase for their means of support, the observance of the established rule is a matter of great public interest.

Whilst the savages were prosecuting the pleasures and profits of the chase, Hennepin, with his canoe

man, went down to the mouth of the Wisconsin River, where La Salle had promised to meet him, with men, stores, and merchandise. When he reached there, he found no evidence of La Salle's visit. He returned sadly disappointed. He was reduced to great straits. His powder, consisting of only six charges, he divided into twenty smaller ones, which he resolved to use in killing turtles and pigeons for food. These were soon all gone. He then had to betake himself to three fish-hooks, as his only means of support. With these he occasionally caught a good fish. After much fatigue and privation, he succeeded in regaining the hunting-ground. The Indians had just finished their sports, having obtained an abundance of buffalo meat. He joined their company.

One day an Indian came to him for him to extract a thorn which he had unfortunately run deeply into his foot. Hennepin laid open the wound, and when in the act of putting a plaster upon it, the camp was suddenly thrown into great alarm by some unusual noise. All were in consternation. Two hundred warriors, armed with bows and arrows, immediately ran to ascertain the cause. The wounded Indian, whose foot Hennepin was doctoring, darted off, and ran as rapidly as the rest, that he might share in the approaching contest. But instead of an army of braves, all painted and decorated

for bloody warfare, they met with a drove of about a hundred stags, more frightened than themselves, which were running at the top of their speed. When the excitement was over, the poor thorn-pierced Indian found it no easy thing to regain the camp. His race had lacerated his wound, and made it difficult for him now to walk.

Some time after this, another alarm occurred. Some old Indians, who were stationed on the top of the mountains to look out for the approach of enemies, sent word to the village that warriors were advancing from a distance. The Indians immediately sallied out towards them, each eager to be the first in action; but all that they saw were two of their own women, who had come to inform them that one of the parties who had gone a hunting towards the Upper Lake had discovered Fire spirits—the name by which they designated Europeans. By means of interpreters, these spirits informed the Indians who they were, and learnt from them that other Europeans were with their people at home. This made them anxious to visit the encampment, that they might learn whether the Europeans of whom they spoke were English, Dutch, Spaniards, or Canadians.

These strangers who were found in the vicinity of the Upper Lake proved to be *Sieur du Luth* and five companions, from Canada. Both parties were

overjoyed to see each other. Having been long absent from home, roaming about among the wild savages, it was a great comfort to meet those with whom they could converse in their own language, who had experienced similar perils and privations with themselves. The equipage of *Sieur du Luth* and his men made them appear "half soldier, half merchant." So careless had they been in keeping their reckonings that none of them could tell the day of the month. Hence they knew not when to observe the Sabbath nor their church festivals.

As *Du Luth* was regarded with more reverence by the savages than *Hennepin*, he pretended that *Hennepin* was his brother; this was the means of securing to *Hennepin* better treatment than he had previously received.

On the 14th of August, 1680, the combined parties arrived at the village of the *Issati* or *Sioux* Indians, where *Hennepin* had buried his chalice, books, and papers in the presence of the Indians. He found them all safe. None of them had been touched. Their preservation he attributes more to the superstition than the honesty of the Indians. The garden which he had cultivated there was filled with grass and weeds, yet his cabbage and purslain had grown finely.

Hennepin was now anxious to return to Canada. He had explored the *Mississippi* from the mouth of the *Wisconsin* to some distance above the falls.

These falls he discovered and named. The same was true of the River St. Francis, which he had called after his order. He had enlarged his knowledge of Indian customs and language. He wanted now to return and make known his discoveries and adventures. Accordingly, in the latter part of September he bade the Indians adieu. He, with his canoe men and the *Sieur du Luth's* company, being eight in all, entered their canoes. As they left, *Du Luth's* men fired their guns as a farewell volley, which greatly terrified the natives who had gathered by the shore to see them depart. They descended the St. Francis, entered the Mississippi, and when they reached the Falls of St. Anthony, they found two skin robes which had been hung up as an offering to the falls. Two of the men appropriated these to their own use. They continued coursing down the Mississippi till they reached the Wisconsin, which they entered, and sailed up as far as the portage. Crossing the portage, they launched their canoes again upon the waters of the Fox River, which conducted them to Green Bay, or Bay of Puans. They arrived at Mackinaw early in November, eight months from the time that Hennepin left Fort Crevecoeur.

On his return to Canada, he paused some time at Niagara Falls, of which he wrote a minute, but exaggerated description, asserting them to be six

hundred feet high. He also made a drawing of them, which is probably the earliest picture of them extant. It differs somewhat from the present appearance of the falls, especially in having a stream or cascade of water projected from Table Rock, across the face of the main fall. No such stream exists now, from which it is inferred that since his visit large portions of the rock have fallen, and among them that portion over which this cross stream fell.*

We have now accomplished our object in giving a narrative of the adventures of the first explorers of North America. As we study the early history of our country, we cannot fail to admire the watchful care of a kind Providence. We cannot, perhaps, more appropriately close this volume than with the following interesting facts illustrative of this remark : —

When Columbus was on his first voyage to this country, the direction of his vessel, as he neared the coast, was changed by a very trivial circumstance; yet this change was followed by consequences of great importance. The westward direction which he was pursuing would have conducted him into the Gulf Stream. As by the power of this current he would have been borne northwardly, the first land which he would have reached would have been Flor-

* For additional Indian characteristics, see Appendix, p. 325.

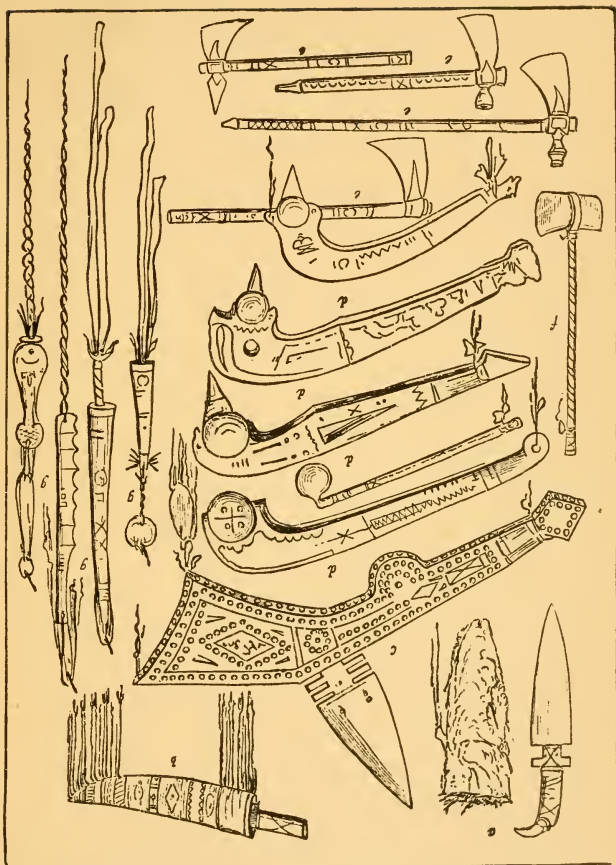
ida or North Carolina. In that case, North America would have been discovered and possessed by a Roman Catholic power, and settled with a Roman Catholic, Spanish population. What would have been the condition of this country, at the present time, if that had been the case, may be inferred from the present state and character of the Roman Catholic countries of South America. This result was escaped by a circumstance as unimportant as that of a flight of birds. After being tossed upon the waters of an unexplored ocean many days, with a mutinous crew, and incurring additional dangers every hour, Columbus was extremely anxious to discover land. There had been, for several days, indications that land could not be far off, but in what precise direction to look for it was unknown; when one evening a flock of birds, said to have been parrots, were seen flying towards the south-west, as if seeking a place to pass the night. Pinzon, one of the officers of Columbus, persuaded the admiral to follow the direction of these birds, as he believed they were flying towards the nearest land. His advice was followed, and the result was, they discovered one of the West India islands, which was afterwards followed by the discovery of South America. If it had not been for this circumstance, Columbus, by keeping on in the direction which he was previously pursuing, would have come

upon the coast of North America, and then how different would have been the destiny of our country ! Humboldt, in his "Cosmos," says, "Never had the flight of birds more important consequences. It may be said to have determined the first settlements on the new continent, and its distribution between the Latin and Germanic races."

Another circumstance which may well excite surprise is, that the early navigators to the new world were willing to venture in vessels of such small tonnage, and so poorly fitted to endure the perils of the ocean. Mr. Bancroft says, "The daring and skill of these earliest adventurers upon the ocean deserve our highest admiration. The difficulties of crossing the Atlantic were new, and it required the greater courage to encounter hazards which ignorance exaggerated. The character of the prevalent winds and currents was unknown. The possibility of making a direct passage was but gradually discovered. The imagined dangers were infinite ; the real dangers exceedingly great. The ships at first employed for discovery were generally of less than one hundred tons burden ; Frobisher sailed in a vessel of but twenty-five tons ; two of those of Columbus were without a deck ; and so perilous were the voyages deemed, that the sailors were accustomed, before embarking, to per

form solemn acts of devotion, as if to prepare for eternity."

As, therefore, notwithstanding their many disadvantages, these early voyagers accomplished so much in the way of discovery, their success furnishes an impressive illustration of the watchful care of a kind Providence.



APPENDIX.

NOTE.—*Page 321.*

FATHER AND SON IN BATTLE.

During the intercourse of the white people with the Indians, many interesting incidents occurred, which were illustrative of various traits of character. Some of these have been narrated in the preceding pages. It is now proposed to present a variety of others, but without regard to chronological order. We leave it for the reader to deduce the traits of character which these anecdotes illustrate.*

In the war between the English and the French, for their American possessions, a chief of the Five Nations and his father fought on opposite sides. The chief was with the English; his father with the French. In one of the battles, they met, and just as the chief was about to inflict a fatal blow upon his opponent's head, he discovered that he was his father. Instantly his hand dropped, and instead of killing him, he said to his father, "You have once given me life, and now I give it to you. Let me meet you no more, for I have paid the debt I owed you."

* Drake's Book of the Indians of North America.

An Ottawa chief, who had received the peculiar name of White John, was very fond of liquor. One day Count Frontenac asked him, "what he thought brandy was made of?"

The chief replied that he "thought it must be made of hearts and tongues, for," he added, "when I have drunken plenty of it, my heart is a thousand strong, and I can talk, too, with astonishing freedom and rapidity."

The following is an interesting illustration of overcoming evil with good:—

A hunter, when wandering for game among the woods of Virginia, was overtaken by a storm, and sought refuge with an English planter, whom he met at the door of his house. Being both hungry and thirsty, he asked for some bread and water, but the planter answered, in each case, "No, you shall have nothing here! *Get you gone, you Indian dog!*"

The Indian departed from this inhospitable cabin, as we may suppose, in no very pleasant mood.

Some time after this, the planter himself got lost in the woods, and after wandering uselessly about for a whole day, he fortunately came upon an Indian's hut, where he received a hearty welcome. Upon inquiring how far he was from the white settlements, and in what direction he should go to reach them, the Indian told him he could not go in the night, and he had better stay with

him till morning, and then he would go with him. He offered him both food and lodging. The planter was glad to avail himself of the rude hospitality of his unknown Indian friend.

In the morning the Indian, instead of telling him how to go to reach the white settlements, went with him, as he had previously promised to do, till they came in sight of the little village.

The Indian all this while knew perfectly well that this was the planter who had driven him from the house in a storm, though the planter did not recognize the Indian. As they were about to separate, the Indian looked his companion full in the face, and said, "Do you not know me?"

Surprised and terrified at discovering this to be the Indian whom he had treated with so much inhumanity, he began immediately to apologize and to ask pardon for his conduct. But the more humane savage interrupted him by saying, "When you see poor Indian fainting for a cup of cold water, don't say again, 'Get you gone, you Indian dog!'" He might have revenged himself by killing the planter; but instead of so doing, he administered this gentle reproof, and then let him go his way. He overcame evil with good.

The following is an exhibition of a different trait:—A sea captain being desirous to present to a lady some fine oranges, engaged an Indian to take them to her. Fearing lest the messenger might not deliver the whole number, he sent by

him a note to the lady, stating how many there were, so that she might detect his dishonesty, if he kept any back. On the way the Indian desired to regale himself with some of the tempting fruit, but was at a loss how to do it and escape detection. After reflecting upon the subject for some time, he finally concluded that he could gratify his appetite with impunity, if he could do it without being seen by the letter, which he supposed would in some way betray him if it saw his conduct. He therefore concealed the letter under a large stone. He then retired to a considerable distance, and secretly devoured several of the oranges, after which he proceeded on his journey. When he reached the residence of the lady, he delivered the fruit and the letter.

"Where are the rest of the oranges?" asked the lady.

"I have given you all," was the Indian's reply.

"No, you have not," said the lady. "The letter states that there were several more."

"The letter lies and you must not believe it," said the dishonest savage.

But he was soon convinced that his theft and falsehood were discovered. He then acknowledged the crime, begged forgiveness, and obtained pardon.

An old Indian who had spent many years among the white colonists, and who had become acquainted with their methods of obtaining a

wife, thought that the Indian mode of getting one was the best, and was the most likely to result in getting a good one. "For," said he, "white man court—court—may be one whole year!—may be two years before he marry. Well, may be then he get very good wife—but may be not—may be very cross. Well, now, suppose cross! Scold all day!—scold until sleep!—all one—he must keep him. White people have law forbidding throw away wife he be ever so cross—must keep him always! Well, how does Indian do? Indian, when he see industrious squaw, he go to him, place his two forefingers close aside each other, make two like one—then look squaw in the face—see him smile—this is all one, he say yes!—so he take him home—no danger he be cross—no, no—squaw know too well what Indian do if be cross! throw him away and take another! Squaw love to eat meat—no husband, no meat. Squaw do everything to please husband, he do everything to please squaw—live happy."

On a certain occasion a minister was preaching to a congregation where Indians were present. He took for his text, *Vow, and pay unto the Lord thy vows*. At the close of the sermon one of the Indians stepped up to the minister, and said, "Now me vow go home with you, Mr. Minister." The preacher, being unwilling to offend him, replied, "Then you must go." Having arrived at

the house, the Indian vowed again, saying, "Now me vow me have supper." After having eaten all he needed, he said, "Me vow me stay all night." The minister, getting somewhat impatient, thought that it was his turn to vow, and said, "It may be so, but *I* vow you shall go in the morning." The Indian, judging from the decided manner in which his host spoke, kept silent, and in the morning disappeared without ceremony.

When the Shawano Indians were obliged to remove from their lands, on their way they took Old Seranny, a Muskogee warrior, prisoner. According to their barbarous custom, they first inflicted upon him a severe bastinado and then condemned him to be burnt. After the fire had been kindled, and he had endured great suffering with Indian hardihood, i. e., without showing the least sense of pain, he said, in substance, to his persecutors, "I am a warrior; I have gained my honors at the expense of your nation, and I can show you in the act of dying that I am as much superior to you as I was when I fought you at the head of my brave warriors; and although I have in some way offended the Great Spirit, so that he has allowed me to fall into your hands, yet I have so much courage and endurance that I can punish myself far more severely than you can if you would only give me the opportunity. Give me my liberty; untie my hands, and then give me

your red hot gun-barrels and I will show you a more exquisite mode of torture than any which you in your ignorance can invent, and one worthy for me to suffer." Anxious to see this new and more barbarous mode of inflicting suffering, and surprised at the boldness of the proposal, they complied with his request. After he was made free, he seized one end of a heated gun-barrel, brandished it from side to side, and then, to their amazement, he started off fleet as a hunted deer. He broke his way through their ranks; leaped down a high steep bank; plunged into a river; dived and swam under water to an island; ran across the island; crossed a branch of the river amid a shower of bullets, for the enemy were now after him; plunged into a swamp of briers and brambles, and though naked and suffering from the effects of the fire, he succeeded in making his escape, and finally reached his own country and people in safety, though torn and haggard and almost worn out.

It is a practice too common, for white men who trade with Indians to deceive and cheat them. This was done in a variety of ways in the early history of the country. Sometimes the Indians discovered and resented it, as in the following instance:—A white trader, in order to sell a quantity of powder to an Indian, told him that it was seed, and if he planted it it would grow. The Indian believing that by sowing it he could raise a large crop, the sale of which would bring him a

large amount of money, besides supplying him with all the powder he would need for his own use, was induced to purchase it. In the spring he prepared a piece of ground with great care, and then sowed his powder as if it had been so much wheat. He expected that in a week or two he should see it sprouting from the ground. But he did not. He visited the field again and again, but saw no change. But it was not until Summer was over, and Autumn had passed away, and Winter, with its ice and snow had come, that he was convinced of the deception. He of course felt chagrined, but Indian-like, he said nothing. Whatever intentions he had to retaliate he kept to himself. Some time after this, when he supposed the trader had forgotten all about it, he went to him to buy other stores. He managed to make such a favorable impression upon the trader's mind as to obtain credit for a large amount. When the time arrived for the payment of the bill, the trader called upon him and asked for his money. The Indian listened to his demand with characteristic patience and silence, and then, looking the dishonest trader sternly in the eye, he said, with an expression of cunning on his swarthy features, "*Me pay you when my powder grow.*" The trader saw that he was caught, and retired from the presence of his debtor convinced, we may presume, that in his case at least honesty would have been the best policy.

At a time when Indian troubles existed in Rhode Island, and it became important for the colonists to keep a constant guard against the approach of unfriendly tribes, Governor Jenks said to a friendly Indian who visited him,—

“If any strange Indian come to your wigwam you let me know it.”

“I will,” was the reply.

To secure a faithful fulfillment of the promise, the Governor added,—

“If you will inform me of the coming of any stranger, I will give you a mug of flip.” This was a warm drink composed of rum and sugar, of which the Indians, like many white men, were very fond. Of course the savage was pleased, and was on the constant lookout to obtain the promised reward.

It was not long before he visited the Governor again.

“What’s the news to-day?” asked the Governor.

“Strange Indian come to my house last night, Mr. Gubenor.”

“Indeed! and what did he say?” inquired Governor Jenks.

“He no speak,” replied the Indian.

“What, did he not speak at all?”

“No, he no speak at all.”

“That is bad, it looks suspicious,” said the Governor. “Is he still in your wigwam?”

"He is." The Governor then performed his promise by ordering a mug of flip for the informer, who drank it with pleasure. Now comes the comic solution of the matter. Just as the Indian was about to depart he coolly said, with an imperturbable countenance,—

"Mr. Gubenor, my squaw have child last night!" So that the stranger whom the Governor was about to watch so carefully, and perhaps arrest, turned out to be a harmless Indian papoose. If the Governor had any of his friends or companions present when this *denouement* was reached, it must have produced a boisterous explosion of mirth.

From the above incidents it is evident that in many respects the character of the American Indians is very similar to that of other people. The traits wherein they differ from them are owing more to their different circumstances and education, than to any innate qualities of mind and heart. This is rendered evident by the fact that Indian children who have been educated and trained among the whites have to a great degree lost their aboriginal characteristics, and then have imbibed the principles, adopted the manners, and engaged in the different kinds of employment of the whites. And if it were not for their swarthy appearance, their Indian origin would never be suspected.

LIBRARY OF CONGRESS



0 011 698 178 6